The Westminster Senior-Intermediate Quarterly

April, May, June, 1919

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AMONG THE LOWLY

PREPARED BY REV. HAROLD McA. ROBINSON

· John T. Faris D.D. Editor ·

The Presbyterian Board of Publication and Sabbath School Work, Philadelphia.

ORDERS OF SERVICE FOR SECOND QUARTER, 1919[1]

Opening Service, No. 1

May be used from April 6 to May 11

Opening Worship.—Music for a few minutes preceding the opening of the school.

Doors Closed.—All rise at signal from piano.

School in Unison.—Psalm 122.[2]

I was glad when they said unto me,
Let us go unto the house of Jehovah.
Our feet are standing
Within thy gates, O Jerusalem,
Jerusalem, that art builded
As a city that is compact together;
Whither the tribes go up, even the tribes of Jehovah,
For an ordinance for Israel,
To give thanks unto the name of Jehovah.
For there are set thrones for judgment,
The thrones of the house of David.
Pray for the peace of Jerusalem:
They shall prosper that love thee.
Peace be within thy walls,
And prosperity within thy palaces.
For my brethren and companions' sakes,
I will now say, Peace be within thee.
For the sake of the house of Jehovah our God
I will seek thy good.

Prayer.—Closing with The Lord's Prayer.

School Seated.

Hymn.—"All Hail the Power of Jesus' Name," "Alleluia," No. 81, or "O Day of Rest and Gladness," "Alleluia," No. 2, or "Awake, My Soul, and with the Sun," "Alleluia," No. 3.

Doors Opened.

Scripture Lesson.—Read responsively.

Supt.—For ye are not come unto a mount that might be touched, and that burned with fire.

School.—And unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words.

Supt.—And so fearful was the appearance, that Moses said, I exceedingly fear and quake.

School.—But ye are come unto mount Zion.

Supt.—And unto the city of the living God, the heavenly Jerusalem.

School.—And to innumerable hosts of angels.

Supt.—To the general assembly and church of the firstborn who are enrolled in heaven.

School.—And to God the Judge of all.

Supt.—And to the spirits of just men made perfect.

School.—And to Jesus the mediator of a new covenant.

Supt.—And to the blood of sprinkling that speaketh better than that of Abel.

Prayer.

Marking Attendance Record and Offering.

Hymn.—Appropriate to the lesson or to the occasion.

Special Exercises.—Five or ten minutes to be assigned to the Missionary Committee, or for messages from enlisted members of the school.

Hymn.—"God Bless Our Native Land," "Alleluia," No. 299.

Class Period.

Closing Worship.

Quiet Music to announce close of lesson period.

Hymn.

Reports and Announcements.

Closing Hymn.

Prayer.

Opening Service, No. 2

May be used from May 18 to June 29

Opening Worship.

Quiet Music.—(At signal from piano, all rise and sing.)

Supt.—Jehovah is in his holy temple: let all the earth keep silence before him. Oh worship Jehovah in holy array: tremble before him, all the earth.

Hymn.—"Come, My Soul, Thou Must Be Waking," "Alleluia," No. 7.

Prayer of Invocation.

School Seated.

Doors Opened.

Scripture Lesson.—Read responsively Psalm 112.

Hymn.—"We Plow the Fields and Scatter," "Alleluia," No. 286, or "We Sail Along Toward the Harbor Light," "Alleluia," No. 254, or "I Could Not Do Without Thee," "Alleluia," No. 193.

Bible Drill.

Bible Reading.—(By one of the pupils.) A selection appropriate to the lesson for the day.

Marking of Attendance Record and Offering.

Story Period, or Superintendent's Five Minutes.

Lesson Hymn.

[1] Extra copies of these Orders of Service, on heavy paper, may be ordered of the publishers at 50 cents a hundred.

[2] Scripture selections from the American Standard Bible. Copyright, 1901, by Thomas Nelson & Sons.

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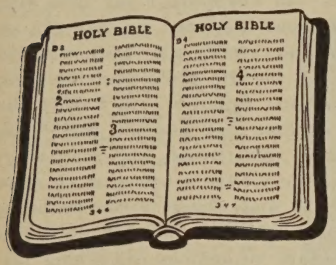

DEAR FELLOW STUDENTS:

We have been making journeys with people during the last two quarters. We spent one quarter traveling with the old patriarchs whom God made the forefathers of his priest nation. The next quarter we emigrated with that priest nation and saw it safely settled in the Promised Land. This quarter we make another journey, but a different kind of journey. This is a journey into the heart of God and then back again into our own hearts. God himself opened the road into his heart. It was once a closed road, and we will find out how it came to be closed. Then God opened it up again, and it will never be closed any more. These lessons will tell us what we will find in the heart of God, and why it is that every one of us has deep down in him a desire to know what is there. Then, when we have discovered and explored what is in the heart of God, we will journey back again into our own hearts, and look around in them very carefully and with our eyes wide open to take in everything, just as if we had never been there before. We will see just what is in our own hearts, and then we will remember what we saw in the heart of God, and that will make us see what ought to be in our hearts instead of what really is there. It will not only make us see what ought to be in our hearts, but it will make us want to have God take charge of our hearts so that they will be cleaner, happier, more peaceful, and more useful countries in which to live. And we will want to keep the road between God's heart and our hearts always open.

We may find the traveling on these journeys a little more difficult than it has been the last two quarters. But if we will keep plodding on, with our minds made up to learn everything we can along the way, we will find that this is the greatest journey we have ever taken. It surely is the way all pilgrims have taken as they marched from earth to heaven.

Most sincerely yours,

Theodora A. Robinson

Additional helps for the teacher on the lessons of the quarter may be found in The Westminster Teacher.

GOD OUR HEAVENLY FATHER

The Golden Text—"Our Father which art in heaven, Hallowed be thy name."—Matt. 6 : 9.

TEXT OF LESSON, MATT. 6 : 24-34

For entire lesson, see Gen. 1 : 1, 27; Ps. 103 : 1-14; Matt. 6 : 24-34.

COMMON VERSION

24 ¶ No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

25 Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

27 Which of you by taking thought can add one cubit unto his stature?

28 And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:

29 And yet I say unto you, That even Sol'o-mon in all his glory was not arrayed like one of these.

30 Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, *shall he* not much more *clothe* you, O ye of little faith?

31 Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

32 (For after all these things do the Gen'tiles seek:) for your heavenly Father knoweth that ye have need of all these things.

33 But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

34 Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day *is* the evil thereof.

AMERICAN STANDARD BIBLE[1]

24 No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve God and mammon. 25 Therefore I say unto you, Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than the food, and the body than the raiment? 26 Behold the birds of the heaven, that they sow not, neither do they reap, nor gather into barns; and your heavenly Father feedeth them. Are not ye of much more value than they? 27 And which of you by being anxious can add one cubit unto the measure of his life? 28 And why are ye anxious concerning raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: 29 yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. 30 But if God doth so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, *shall he* not much more *clothe* you, O ye of little faith? 31 Be not therefore anxious, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? 32 For after all these things do the Gentiles seek; for your heavenly Father knoweth that ye have need of all these things. 33 But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you. 34 Be not therefore anxious for the morrow: for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof.

Additional Passages for Study: Job, ch. 23; Psalm 33; Eph. 1 : 1-14.

The Time—A.D. 28. **The Place**—Near Capernaum.

DAILY HOME READINGS

Date	Title	Reference
Monday, March 31	God Our Heavenly Father	Matt. 6 : 24-34.
Tuesday, April 1	Prayer to the Father	Matt. 6 : 1-15.
Wednesday, April 2	God Our Creator	Gen. 1 : 24-31.
Thursday, April 3	Our Father's Mercy	Ps. 103 : 1-14.
Friday, April 4	Our Father's Gift	Eph. 1 : 1-14.
Saturday, April 5	Knowing the Father	John 14 : 6-21.
Sunday, April 6	Sonship with God	II Cor. 6 : 14 to 7 : 1.

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GOD THE ALMIGHTY SPIRIT

The English word "God" is very familiar to us, but perhaps we have never known what the word itself means. It comes from a root which means "to call," so the word "God" itself indicates One on whom men call or whom they worship. Of course the Old Testament was written originally in the Hebrew language, the native tongue of God's priest nation, and in the Old Testament the Hebrew word which is translated "God" conveys the idea of very great power. So God, in the primary Old Testament meaning of the word, is the Almighty One whom men call upon and worship. The New Testament, however, was written in the Greek language, which had become in the first century of the Christian era the general language of that Mediterranean world in which Jesus was born, where the Christian Church was first established and the New Testament books written. In the Greek New Testament the word for "God," which is used as an equivalent of the Hebrew word we have just been writing about, describes the Almighty One as "Spirit." So as Dr. B. B. Warfield says, "On Christian lips, therefore, the word 'God' designates fundamentally the Almighty Spirit who is worshiped and whose aid is invoked by men."

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JESUS TEACHING

THE ALMIGHTY SPIRIT TELLS ABOUT HIMSELF

What the Almighty Spirit tells us about himself we call "revelation," which means literally "unveiling." The Almighty Spirit has unveiled himself to us. This he does in the Bible. He unveiled himself to chosen men of his priest nation, whose history we were studying last quarter, and they wrote down what God revealed to them, and we call what they wrote the Old Testament. Turn now to the Old Testament and read such passages as Ex. 34 : 6, 7; Ps. 103 : 1-14; 145; Isa. 6 : 1-3; 40 : 27-31, and as you read them make a list of the characteristics or attributes which the Almighty Spirit says are his.

But the Almighty Spirit had very much more to unveil than he could tell these Old Testament saints, particularly about the way in which he was going to break and destroy the Power of evil. This he unveiled or revealed in Jesus, and it is written down for us in the New Testament.

Jesus unveils the Almighty Spirit in two ways. First, Jesus unveils the Almighty Spirit by teaching others what he himself alone knows. Jesus once declared that no one really knew God, no one understood the depths of the Almighty Spirit, except himself, and those whom he chose to tell. Matt. 11 : 27. If we desire to know what the Almighty Spirit on whom we are dependent and to whom we are responsible is like we must study the teaching of Jesus, who alone can unveil the Almighty's face. Second, Jesus unveils the Almighty Spirit in his own character. We may find out what the Almighty Spirit is like not only by studying what Jesus says but by studying what Jesus was and is. One of the men who was with Jesus while he was here on earth was filled with a great longing to see the Almighty Spirit, and he said to Jesus, "If you will only show him to us, we will be satisfied." Jesus answered, "I have been with you a long time now, and do you not understand yet that whoever sees me, sees the Father?" John 14 : 8-10. So, besides studying the teaching of Jesus, we must come to know Jesus himself if we are to know the Almighty Spirit on whom we are dependent and to whom we are responsible.

THE ALMIGHTY SPIRIT IS OUR FATHER

Jesus taught men to call the Almighty Spirit "Father." God had been known to be our Father, and had been called Father before Jesus came, but it was Jesus who taught us that the Almighty Spirit was best known by that great name, and that we ought always to think of him and speak of him as our Father. The Sermon on the Mount, Matt., chs. 5 to 7, is a good example of the way in which Jesus taught that the Almighty Spirit is our heavenly Father. Read that Sermon through, and make a

note of every time Jesus refers to God as our Father, and of the various ways in which he does it.

WHAT IT MEANS TO CALL GOD "FATHER"

The very best part of what it means to call the Almighty Spirit "Father" we will have to keep until next Sunday when we study the lesson on Christ our Saviour, for the Almighty Spirit shows himself most our Father when he forgives our sins, cures the badness of our hearts, and restores us to the peace and happiness of being reconciled to him; and all this our heavenly Father does for us through Christ our Saviour. But there are some very important things which we can learn to-day.

First. When we call the Almighty Spirit "Father" we express the fact that the closest ties bind him to us and us to him. A father is the source of his children's life. A child owes his very life to his father. Our life, of course, includes everything we have and everything we are, because without our lives we cannot have anything nor be anything. So God the Father is the Source of our life. We owe our lives to him, and, owing our lives to him, we owe everything to him. The relationship between us and our heavenly Father is the nearest and the closest possible; our lives depend on him.

Second. In the lesson to-day Jesus teaches us that the Almighty Spirit loves us and constantly cares for us. That is another reason for calling him "our heavenly Father": he loves us and cares for us as a father loves and cares for us. If it is true that the Almighty Spirit loves us and constantly cares for us as a father loves and cares for his children, then it is foolish and wrong for us to be worried or overanxious about anything. And that is what Jesus is teaching in the lesson to-day.

OUR HEAVENLY FATHER'S LOVE AND CARE

Jesus had just been teaching about the terrible dangers of avarice. He had said that if anyone had an evil eye, he was all dark inside. When the Jews wanted to say that a man was a generous soul, they said that he had a good eye; but when they wanted to say that he was mean and avaricious, they said that he had an evil eye. Jesus was teaching that if a man is mean and avaricious, if he has an evil eye, he soon gets to see things all out of proportion, or rather he becomes stone blind to all the truly good things in life. This is what v. 23 means.

The lesson begins with v. 24, and Jesus is still talking about the terrible dangers of avarice, or love of money. He says that it will make a slave of a man. A man will sacrifice everything—honor, friends, duty, peace, happiness, religion—for mammon, or money, which has become his owner, the object of his worship, his god. Then the Almighty Spirit is no longer the One on whom he calls. For "no man can serve two masters." It is a choice then between loving mammon and trusting mammon for everything, and loving and trusting the heavenly Father for everything. It is a choice between being so worried and anxious about money and what money can buy as to forget the heavenly Father, or, knowing and trusting the heavenly Father's love and care so much that we are no longer worried or overanxious about food or clothing or anything else. The heavenly Father's love for us and care for us is such that there is no cause for anxiety or worry.

Dr. Plummer says that there are seven arguments which Jesus uses in this passage against overanxiety about providing for the future, and, of course, they are all arguments for trusting in the Almighty Spirit who is our heavenly Father.

First. "There are more important things to think about." Verse 25 tells us not to be overanxious about what we shall eat, or drink, or wear. It does not forbid us to plan and work to get these necessary things, but it does command us not to worry about getting them. And the reason why we must not worry is this: our lives and our bodies were given us by our heavenly Father. We owe our being alive, our souls and our bodies, to our heavnely Father. If he gave us our lives, ought we not to trust him to provide for the bodies and the lives which he has given? We must remember that the most important things are the gift of God, and trust him for the less important.

Second. "Look at the birds, whom God feeds." V. 26. The birds do not plan or work for their living; we do. But the Almighty Spirit who is our heavenly Father in a sense in which he is not the Father of the birds, feeds them; how much more will he care for his own children who do plan and work for their living? Trust your heavenly Father, who cares more for his own children than he does for the birds.

Third. "Life cannot be prolonged beyond the allotted time." V. 27. Being anxious about our lives will not prolong them the least bit. The heavenly Father gives us our lives and determines their length. We must trust him for life; let us trust him for all that is necessary to life and that makes life happy.

"Fourth. "Look at the flowers, which God clothes." Vs. 28-30. God clothes one field lily more splendidly than the great King Solomon in all his glory was ever dressed. God clothes the field grass whose life is so short: to-day it flourishes, to-morrow it is used for fuel. Is it not reasonable to suppose that God, who clothes the flowers and the grass, without any effort on their part, will clothe his own children who plan and work for their clothing?

Fifth. "This overanxiety is heathenish." Vs. 31-33. It is the Gentiles, the heathen, who are always worrying about what they shall eat, and drink, and wear. Their whole minds are filled with anxiety about these things: they seek them. But the Christian way is to seek first of all the great things —the heavenly Father's Kingdom and the right way of living so as to please him. Trust your heavenly Father, and he will see that you lack for nothing.

Sixth. "God knows what your needs are." This argument is also interwoven in vs. 31-33. The heav-

enly Father knows everything about you, and in particular he knows all your needs. Will not a heavenly Father who knows his children's needs take care of them? There is no cause for worry.

Seventh. "Sufficient unto the day is the evil thereof." V. 34. "Sufficient, but not excessive. Each day as it passes, proves that the previous anxiety about it was unnecessary, for by God's help we have got through it. Reasonable foresight is of course not forbidden. . . . But trust in God must rule our foresight."

THE LESSON'S WORDS AND PHRASES

24. Mammon. Means literally wealth, or riches. Here wealth is personified, and regarded as a rival of God.

25. Be not anxious. A very much better translation of the Greek than the "take no thought," of the Authorized Version. It is not reasonable foresight, but anxious worry which is forbidden.

27. One cubit unto the measure of his life. Or, his stature (Margin). The argument is similar in both cases. A cubit was a common measure of length.

32. The Gentiles. All the other nations besides the Jews, God's chosen people. Used in the same sense in which we would say "heathen."

FOR INTERMEDIATE PUPILS

1. How do the Old Testament and the New Testament help us to know God?
2. How do we know that God is our heavenly Father?
3. What do we owe to God our heavenly Father?
4. Does Jesus forbid us to plan and work for the things which are necessary to sustain life? What does Jesus forbid, and why?
5. What ought we to seek first of all? Why?
6. Are we truly children of our heavenly Father if we do not seek first of all to please him?

The Intermediate Catechism

Q. 18. How do we receive Jesus Christ as our Saviour?

A. We receive Jesus Christ as our Saviour by repentance and faith.

Q. 19. What is it to repent?

A. To repent is to be truly sorry for sin and to turn from it unto God for forgiveness, with sincere purpose to do God's will.

Q. 20. What is faith in Jesus Christ?

A. Faith in Jesus Christ is believing on him and trusting him as our own Saviour and Lord.

FOR SENIOR STUDENTS

1. What does the word "God" mean on Christian lips? Explain.
2. What is revelation? What revelation of God is made in the Old Testament?
3. In what two ways does Jesus reveal God?
4. What two things do we mean when we call God "Father"?
5. What seven arguments does Jesus use in the lesson to-day to lead us to trust the heavenly Father for everything?
6. Why is anxious worry foolish, useless, and irreligious?

The Shorter Catechism

Q. 15. What was the sin whereby our first parents fell from the estate wherein they were created?

A. The sin whereby our first parents fell from the estate wherein they were created, was their eating the forbidden fruit.

Lesson II—CHRIST OUR SAVIOUR

The Golden Text—"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John 3 : 16.

TEXT OF LESSON, JOHN 1 : 35-51

For entire lesson, see Matt. 20 : 27, 28; John 1 : 35-51; 3 : 16; Rom. 8 : 31, 32.

COMMON VERSION

35 ¶ Again the next day after John stood, and two of his disciples;

36 And looking upon Je'sus as he walked, he saith, Behold the Lamb of God!

37 And the two disciples heard him speak, and they followed Je'sus.

38 Then Je'sus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rab'bi, (which is to say, being interpreted, Master,) where dwellest thou?

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35 Again on the morrow John was standing, and two of his disciples; 36 and he looked upon Jesus as he walked, and saith, Behold, the Lamb of God! 37 And the two disciples heard him speak, and they followed Jesus. 38 And Jesus turned, and beheld them following, and saith unto them, What seek ye? And they said unto him, Rabbi (which is to say, being interpreted, Teacher), where abidest thou?

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39 He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour.

40 One of the two which heard John *speak*, and followed him, was An'drew, Si'mon Pe'ter's brother.

41 He first findeth his own brother Si'mon, and saith unto him, We have found the Mes-si'as, which is, being interpreted, the Christ.

42 And he brought him to Je'sus. And when Je'sus beheld him, he said, Thou art Si'mon the son of Jo'na: they shalt be called Ce'phas, which is by interpretation, A stone.

43 ¶ The day following Je'sus would go forth into Gal'i-lee, and findeth Phil'ip, and saith unto him, Follow me.

44 Now Phil'ip was of Beth-sa'i-da, the city of An'drew and Pe'ter.

45 Phil'ip findeth Na-than'a-el, and saith unto him, We have found him, of whom Mo'ses in the law, and the prophets, did write, Je'sus of Naz'a-reth, the son of Jo'seph.

46 And Na-than'a-el said unto him, Can there any good thing come out of Naz'a-reth? Phil'ip saith unto him, Come and see.

47 Je'sus saw Na-than'a-el coming to him, and saith of him, Behold an Is'ra-el-ite indeed, in whom is no guile!

48 Na-than'a-el saith unto him, Whence knowest thou me? Je'sus answered and said unto him, Before that Phil'ip called thee, when thou wast under the fig tree, I saw thee.

49 Na-than'a-el answered and saith unto him, Rab'bi, thou art the Son of God; thou art the King of Is'ra-el.

50 Je'sus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these.

51 And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

39 He saith unto them, Come, and ye shall see. They came therefore and saw where he abode; and they abode with him that day: it was about the tenth hour. 40 One of the two that heard John *speak*, and followed him, was Andrew, Simon Peter's brother. 41 He findeth first his own brother Simon, and saith unto him, We have found the Messiah (which is, being interpreted, Christ). 42 He brought him unto Jesus. Jesus looked upon him, and said, Thou art Simon the son of John: thou shalt be called Cephas (which is by interpretation Peter).

43 On the morrow he was minded to go forth into Galilee, and he findeth Philip: and Jesus saith unto him, Follow me. 44 Now Philip was from Bethsaida, of the city of Andrew and Peter. 45 Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, wrote, Jesus of Nazareth, the son of Joseph. 46 And Nathanael said unto him, Can any good thing come out of Nazareth? Philip saith unto him, Come and see. 47 Jesus saw Nathanael coming to him, and saith of him, Behold, an Israelite indeed, in whom is no guile! 48 Nathanael saith unto him, Whence knowest thou me? Jesus answered and saith unto him, Before Philip called thee, when thou wast under the fig tree, I saw thee. 49 Nathanael answered him, Rabbi, thou art the Son of God; thou art King of Israel. 50 Jesus answered and said unto him, Because I said unto thee, I saw thee underneath the fig tree, believest thou? thou shalt see greater things than these. 51 And he saith unto him, Verily, verily, I say unto you, Ye shall see the heaven opened, and the angels of God ascending and descending upon the Son of man.

Additional Passages for Study: John 1 : 1-14; Rom. 1 : 16, 17; Eph. 3 : 14-21; Heb. 1 : 1-9; I John 1 : 1-10.

The Time—February, A.D. 27. **The Place**—Bethany beyond Jordan.

DAILY HOME READINGS

Date	Title	Reference
Monday, April 7	The Saviour Foretold	Isa., ch. 53.
Tuesday, April 8	Christ's Reign	Isa., ch. 35.
Wednesday, April 9	The Lamb of God	John 1 : 35-42.
Thursday, April 10	Christ Our Saviour	John 1 : 43-51.
Friday, April 11	Saved by Grace	I Peter 1 : 1-9.
Saturday, April 12	A Present Saviour	I John, ch. 1.
Sunday, April 13	An Exalted Saviour	Heb. 1 : 1-9.

THE DEATH OF THE CHILDREN

When the Almighty Spirit[1] created his children, he created them moral beings, that is, he gave them the power to choose between good and evil. This is the highest power they have, and makes them responsible to the Almighty Spirit for all their thoughts and actions. The Almighty Spirit, although he loves his children and cannot help loving

[1] For explanation of the use of the name "The Almighty Spirit," see preceding lesson, page 51.

them, hates evil and cannot help hating evil because he is good and only good forever and forever. A terrible thing happened: the cause of all the sorrow and suffering in the world. The Almighty Spirit's children chose evil, the evil which the Almighty Spirit cannot help hating with an infinite abhorrence and indignation. His children were guilty, and deserving of punishment, guilty of the evil which they knew was intolerable to him. Not only were they guilty, but their hearts were bad and under the power of badness. This guilty badness at once made a spiritual separation between the Almighty Spirit and his children. It cannot help making that separation: for good and evil can never be united, and the Almighty Spirit who is good and only good cannot be at peace with his children who are guilty and bad, nor can his children be at peace with him. This separation from the Almighty Spirit is spiritual death. It is the most awful and the entirely inevitable punishment of sin, and it must continue as long as the sin which causes it continues. If the guilt and badness continue forever, the separation must continue forever. Wherever and whenever there is sin, there must be spiritual death.

THE ALMIGHTY SPIRIT'S GRACE

What could be done? The Almighty Spirit's children were and were continuing to be guilty, bad, and dead. It was simply impossible for the Almighty Spirit to overlook his children's sin, because he cannot help regarding sin with horror and indignation, and visiting it with the punishment it deserves. And besides, if he could have lightly forgiven his children's sin without punishing it, their hearts would still have been bad, and their spiritual death would continue. No, the Almighty Spirit had to punish sin. How, then, could he save his children? How could he take away their guilt, cure the badness of their hearts, and give them life, the life of peace and communion with him, instead of spiritual death? The answer is mysterious and wonderful. The answer is in the grace of the Almighty Spirit, the free and undeserved favor which he showed to his children, in visiting their sins not on them, but on himself. As Dr. B. B. Warfield says, "(This is) the mighty paradox of the infinitely just Judge himself becoming the sinner's substitute before his own law, and the infinitely blessed God receiving in his own person the penalty of sin."

THE HISTORY OF THE ALMIGHTY SPIRIT'S GRACE

The Almighty Spirit's grace has a history. It must have a history. For if the Almighty Spirit is to visit his children's sin on himself he must not only think about it, but actually do it in the very world where his children are and where they sin. We have this history recorded in the Old and New Testaments.

The Almighty Spirit chose a nation to be his priest nation through which he might give his grace to the world. To that nation he showed foretastes and promises of his grace in a system of sacrifices in which the death of innocent beasts was accepted instead of the death of guilty men as an atonement for sin. But these Old Testament sacrifices are typical; they look forward to a great and sufficient Sacrifice. When the right time had come, the Almighty Spirit promised to send an Anointed One, a Messiah, a Saviour, into the world, of whom it could be said: "He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and Jehovah hath laid on him the iniquity of us all."

But will the sending of this suffering Servant of Jehovah, foretold in the fifty-third chapter of Isaiah, fulfill the conditions? Will that be the Almighty Spirit visiting upon himself the sins of his children? Yes, it will. It will because of a very great mystery in the Almighty Spirit himself. It is a mystery which he unveiled because it was necessary to do so in order to carry out his gracious plan of redemption. The mystery is very hard for us to understand. But we must remember that there is only one Almighty Spirit, that there is nothing at all that can be compared to him, and that, therefore, it is only natural that it should be hard for his children to understand his infinite nature. Who can hope to understand the Almighty, or to search out the abyss of that infinite Spirit who gave birth to all? The Almighty revealed himself to be one God in three persons. There is one Almighty Spirit and only one, but within the Almighty Spirit there are three persons, God the Father, God the Son, and God the Holy Spirit, or, as the topics of our lessons read, "God Our Heavenly Father," "Christ Our Saviour," and "The Holy Spirit Our Helper." The history of the Almighty Spirit's grace, in a few words, is this: God, our heavenly Father, sent Christ, our Saviour, out of the eternal glory to die for us, and Christ, our Saviour, when he had returned to the eternal glory sent the Holy Spirit, our Helper, to apply to our hearts the benefits of his death. So it was the Almighty himself who bore his children's sins.

THE GOLDEN TEXT

Now we can begin to understand this lesson's shining golden text. It was God, our heavenly Father, who loved the world, that is, he loved all mankind, his children, who were separated from him by the sin he hated and must punish with death. He loved his children so much that he gave, freely gave, and gave even to death, his only begotten Son, one with him in the mysterious, awful unity and ineffable, personal love of the Trinity, so that his children should not perish, be lost once and for all, separated from him in spiritual death, but might have

life that lasts forever. This is the offer of the Almighty Spirit's grace and love—the guilt of sin is taken away, the badness of sin is cured, spiritual death is turned into spiritual life and peace forever, because Christ our Saviour died for us; but these benefits come only to those who close with the offer, to whosoever believes in him, to whosoever commits his case and himself entirely and forever to Christ, and so becomes joined to him by faith now and forever.

To put the matter in another way: We are all sinners; we are all guilty and bad. The penalty of sin, inevitable and continual, is death. Christ, who did not deserve to die, died for us who do deserve to die, in order that we need not die. Who would or could refuse such a wonderful offer of the Almighty Spirit's grace and love, made at such infinite cost, and now so free?

"We are redeemed! The price is paid!
What a wonderful Saviour!"

JESUS BEING ACKNOWLEDGED AS CHRIST OUR SAVIOUR

The text of the printed lesson to-day deals with early incidents in the history of the Almighty Spirit's act of grace, by which his children are freed from sin and death.

Christ our Saviour took upon himself a human nature, became identified with the sinful race of the Almighty Spirit's children. He was born in Bethlehem of Judea, of a mother who belonged to the priest nation. He was called Jesus. He grew up in Nazareth of Galilee. His mission on earth was anticipated and prepared for by the greatest prophet that the Almighty Spirit ever commissioned to speak for him to men, John the Baptist, who believed and testified to the fact that Jesus was the Son of God.

The next day after this testimony, John the Baptist was standing with two men who looked to him for spiritual guidance. One of them was named Andrew. The other is unnamed in the account which we have, but without doubt it was John himself, who afterwards wrote this so vivid narrative. The hearts of John the Baptist and his two followers were full of hopes of an impending change. Great things were in the air, things long hoped for and dreamed of, but almost too great to hope for or dream of. Jesus passed by. John the Baptist's burning eyes were fastened upon him as he passed, and when he had passed, John said to the two, "Behold, the Lamb of God." John the Baptist was beginning to grasp the secret of the Almighty Spirit's grace: Jesus was God's Lamb, the Sacrifice provided by God himself to take away the sin of the world. That is the first thing: grasp the secret that God provides the Lamb to take away your sin and my sin. We cannot provide the sacrifice: God provides it. We cannot take away our own sin: God's Lamb takes it away.

John the Baptist's two disciples, when they heard these great words, decided at once. Without hesitation they followed Jesus. What guilty sinner would not on the moment follow the Lamb of God? Jesus turned and asked them what they wanted. They answered that they wanted to know where Jesus was staying. They wanted to be with him; that, and only that, would satisfy them. He told them to come with him. They went and spent the rest of the day with him. It was four o'clock in the afternoon when this happened: John never forgot the least thing about that day. John and Andrew did the next thing. First, they heard that Jesus was the Lamb of God. Second, they followed him, they wanted to be with him—that is faith.

Andrew went to find his brother Simon. He found him first. When he found Simon, he said to him, "John and I have found the Messiah." ("Messiah" is the Hebrew word for the promised Saviour; it means literally "the Anointed One." "Christ" is the Greek equivalent of the Hebrew word "Messiah." John explains this in v. 41, because the people for whom he was writing probably would not understand Hebrew.) Then Andrew brought Simon to Jesus. Jesus told Simon that hereafter he should win the name Cephas, which, as John in his account explains, is in Greek, "Peter," which means "a stone." Andrew did the third thing, having found Christ our Saviour for himself, he brought another to Christ.

There were now three men in the world who knew Jesus to be the Lamb of God who taketh away the sin of the world. They had the beginnings of faith in him, and of a desire to follow him and bring others to him. They had yet very much to learn, and many doubts and trials and temptations to endure, but in these three the Christian Church was established.

The next day Jesus set out northward to Galilee. On the road he found a man from the same town where Andrew and Peter lived. This man's name was Philip. Jesus commanded Philip to follow him, and Philip obeyed. There were now four men who put their faith in Jesus. Philip did as Andrew did the day before: he found another to bring to Christ. This man was also from Galilee. John 21 : 2. His name was Nathanael. His mind, too, was full of great hopes. He had withdrawn under the shade of a fig tree, which was then in leaf, to think and pray and hope. Philip found him there and broke the great news to him. He said: "We have found the Messiah promised in the Old Testament. Jesus of Nazareth in Galilee is the Messiah." Nathanael could not think that the promised Messiah could come from Galilee, for it was a proverb that "Out of Galilee ariseth no prophet." Then Philip said, "Let your doubts wait for a moment: come and see." How wise a Christian Philip was, although so young a Christian. Being with Jesus had convinced him, and he knew that being with Jesus could not fail to convince anyone. Have you any

doubts; are there any things too hard for you to understand? Come and see. Nathanael went, and Jesus greeted him with this pleasant salutation, "You are a true Israelite, a true member of God's chosen people, open-hearted and ready to know and follow the truth." Nathanael was surprised that Jesus should know him. Jesus replied that he knew all his secret thoughts and prayers while he was under the fig tree. Then Nathanael cried, "Thou art the Son of God." Nathanael was now convinced that what John the Baptist had been saying was true—"Thou art King of Israel"—the long-promised Messiah and King. Another had been added to the company of those who believed that Jesus is the Lamb of God which taketh away the sin of the world.

COMMUNION BETWEEN HEAVEN AND EARTH ESTABLISHED

Then Jesus made a great announcement. Nathanael's faith opened the way for it. Jesus said that a new day was dawning. The night of spiritual death and separation from the Almighty Spirit was passing away. Heaven was to be opened, that is, there was to be peace and free communion between the Almighty Spirit and his children. It is possible that his announcement was made near the place where Jacob had his vision of the ladder with the angels passing between earth and heaven on it. At any rate Jesus used the imagery of that vision. Jacob had a dream: this was reality. The Almighty Spirit's messengers, his angels, were already on the earth, ascending with prayers to God and bringing the answers down. These messengers ascended and descended upon Jesus, through whom this communion between the Almighty Spirit and his children was possible, since Jesus is the Lamb of God. Jesus had been addressed as the Lamb of God, the Messiah, the Son of God, the King of Israel, and he had accepted all these titles. But now he called himself "the Son of man." Son of God he is; but Son of man also. He is the God Man, the true and only Mediator between the Almighty Spirit and his children. There is salvation in him, and not in any other. What grace is shown to us guilty, sinful men in Christ our Saviour!

THE LESSON'S WORDS AND PHRASES

Most of these are explained in the comment.

55. On the morrow. The day after John the Baptist's testimony to Jesus recorded in vs. 29-34.

38. Rabbi. John explains the Hebrew term to his readers as meaning "teacher."

39. About the tenth hour. There is some difficulty in determining the method of reckoning the hours which John used, probably the tenth hour was 4 P.M., though it may have been 10 A.M. **That day.** "That memorable day, from which the Christian society took its rise."

45. Nathanael. His name means, "God hath given." He is thought to be the same as the Bartholomew mentioned in the list of the apostles. **Moses in the law, and the prophets.** The Jewish Scriptures. **Jesus of Nazareth.** Though he was born in Bethlehem, Jesus lived so long in Nazareth that he was known as Jesus of Nazareth. **Son of Joseph.** The world did not know that Joseph was only his foster father.

FOR INTERMEDIATE PUPILS

1. Who loved the world? What is the world he loved? How much did he love the world?
2. What was the condition of the world? How is the condition of those who believe in Christ changed? What does it mean to believe in Christ? What is the condition of those who do not believe in Christ?
3. Who provides the Lamb that taketh away the sin of the world? Why?
4. How did Andrew and his friend show that they believed in Jesus? How may we show it?
5. What did Andrew do for Jesus? How may we do the same?
6. Name all the persons who are "found" in this lesson. Who found each of them?
7. How would you explain the death of Christ for us in the simplest way?

The Intermediate Catechism

Q. 21. How does God lead us to believe on Jesus Christ?

A. God leads us to believe on Jesus Christ by the work of the Holy Spirit in our hearts, showing us that we are sinful, and disposing and enabling us to accept him as he is offered to us in the gospel.

FOR SENIOR STUDENTS

1. What is spiritual death? Explain how it is the inevitable consequence of sin.
2. What foreshadowings are there in the Old Testament of the grace which the Almighty Spirit fully shows to men in Christ?
3. What is the meaning of the death of Christ?
4. How do we receive the benefits of Christ's death for us?
5. Illustrate three stages in the Christian life from vs. 35-45. Are these necessary stages?
6. By what titles is Jesus addressed in this lesson? What title does he apply to himself? What do these titles mean?
7. What is the meaning of v. 51 in the light of the lesson comment?

The Shorter Catechism

Q. 16. Did all mankind fall in Adam's first transgression?

A. The covenant being made with Adam, not only for himself, but for his posterity, all mankind, descending from him by ordinary generation, sinned in him, and fell with him, in his first transgression.

OUR RISEN LORD (Easter Lesson)

The Golden Text—"He is risen, as he said."—Matt. 28 : 6.

TEXT OF LESSON, MATT. 28 : 1-10

COMMON VERSION

1 In the end of the sabbath, as it began to dawn toward the first *day* of the week, came Ma'ry Mag'da-lene and the other Ma'ry to see the sepulchre.

2 And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

3 His countenance was like lightning, and his raiment white as snow:

4 And for fear of him the keepers did shake, and became as dead *men*.

5 And the angel answered and said unto the women, Fear not ye: for I know that ye seek Je'sus, which was crucified.

6 He is not here: for he is risen, as he said. Come, see the place where the Lord lay.

7 And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Gal'i-lee; there shall ye see him: lo, I have told you.

8 And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word.

9 ¶ And as they went to tell his disciples, behold, Je'sus met them, saying, All hail. And they came and held him by the feet, and worshipped him.

10 Then said Je'sus unto them, Be not afraid: go tell my brethren that they go into Gal'i-lee, and there shall they see me.

AMERICAN STANDARD BIBLE[1]

1 Now late on the sabbath day, as it began to dawn toward the first *day* of the week, came Mary Magdalene and the other Mary to see the sepulchre. 2 And behold, there was a great earthquake; for an angel of the Lord descended from heaven, and came and rolled away the stone, and sat upon it. 3 His appearance was as lightning, and his raiment white as snow: 4 and for fear of him the watchers did quake, and became as dead men. 5 And the angel answered and said unto the women, Fear not ye; for I know that ye seek Jesus, who hath been crucified. 6 He is not here; for he is risen, even as he said. Come, see the place where the Lord lay. 7 And go quickly, and tell his disciples, He is risen from the dead; and lo, he goeth before you into Galilee; there shall ye see him: lo, I have told you. 8 And they departed quickly from the tomb with fear and great joy, and ran to bring his disciples word. 9 And behold, Jesus met them, saying, All hail. And they came and took hold of his feet, and worshipped him. 10 Then saith Jesus unto them, Fear not: go tell my brethren that they depart into Galilee, and there shall they see me.

The Time—Sunday, April 9, A.D. 30. **The Place**—Jerusalem.

DAILY HOME READINGS

Date	Title	Reference
Monday, April 14	Christ Crucified	Mark 15 : 25-38.
Tuesday, April 15	Christ's Body in the Tomb	Mark 15 : 39-47.
Wednesday, April 16	Our Risen Lord	Matt. 28 : 1-10.
Thursday, April 17	After the Resurrection	Luke 24 : 13-31.
Friday, April 18	The Resurrection a Fact	I Cor. 15 : 1-11.
Saturday, April 19	Christ the First Fruits	I Cor. 15 : 12-24.
Sunday, April 20	Victory Over the Grave	I Cor. 15 : 50-58.

EXPLANATORY NOTE

Accounts of the appearances of our Lord to his disciples after his death are found in I Cor. 15 : 3-8, with which should be compared I Cor. 9 : 1 and the accounts of his appearance to Paul, given in Acts 9 : 3-8; 22 : 6-11; 26 : 12-18, and in the Gospels of Matthew, Mark, Luke, and John. In the comment on this lesson, however, Matthew's account has been followed without reference to the other narratives.

THE DEATH OF JESUS

The Lamb of God was dead. He had been sacrificed upon the cross. It was truly said of him as he was dying, though his enemies said it in bitterest irony, "He saved others; himself he cannot save." No, he could not save himself from death, if he was to save us from death. And that he was doing all through the dark hours of that Friday which was a Good Friday for us, and particularly in that darkest hour when, in the agony of separation from God which he endured instead of us, he cried, "My God, my God, why hast thou forsaken me?" But the agony was over now. The heart was still. The cross bore a lifeless burden. Mary of Magdala, whose terrible sickness Jesus had cured about two years before; the other Mary, whose two sons were followers of Jesus with her, one of them,

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indeed, a member of the Twelve; and still another Mary, the mother of James and John; and the rest of the little company of Galilæan women who had followed Jesus to Jerusalem, and who had been standing within sight during the terrible hours, turned broken-heartedly away. Jesus was dead. All that they had hoped and dreamed died with him. Nothing remained but their love for him, and that was anguish.

THE BURIAL OF JESUS

It was three o'clock in the afternoon when Jesus died. Sunset that evening brought in the Jewish Sabbath, which began at sunset on Friday and lasted until sunset on Saturday. The body of Jesus must be put away somewhere before the Sabbath began. And surely it would not be left for the Roman soldiers to dispose of! Who would pay the last respects to the lifeless body? Who would wash it, and wrap it in linen cloths, perhaps laying spices and perfumes within the folds, and carry it away to its resting place? Those were the offices of love. Who would perform them for the body of Jesus?

Almost anyone who cared could manage the linen cloths, and perhaps the spices and perfumes, though only the rich were accustomed to use them for their dead. But not everyone had or could afford to buy a sepulcher on such short notice. The Jews, as a rule, did not bury their dead in graves dug in the ground as we do, but in natural or artificial caverns in the rock. Who among the followers of Jesus owned such a sepulcher? Surely not those poor Galilæan women who had followed Jesus so many miles from their homes, and had ministered to him by the way of what they had.

Besides, whoever wanted to take the body down from the cross and bury it would have to get permission from the Roman procurator. Under the circumstances, that certainly would not be pleasant, and there were several elements of danger in it for the man who actually got the permission and laid the body away. That man, though being himself a secret disciple of Jesus, was a member of the Jewish sanhedrin, which had forced Pilate against his will to sacrifice an innocent Victim to their stubborn malice. And it was doubly dangerous to appear as a disciple of Jesus now. The name of this high councilor whose delicacy of feeling prompted him to run the risk in order to give the body of Jesus a decent burial was Joseph of Arimathæa. He got the necessary permission from Pilate.

Under the sad eyes of Mary of Magdala and the other Marys, Joseph of Arimathæa took the body of Jesus from the cross, wrapped it in a new, linen cloth, and laid it in a rock-hewn tomb which belonged to him, and which he had perhaps intended for his own grave, since at the time there were no bodies laid away in it. He then rolled the stone, which was in readiness, across the entrance of the cavern, and went away. He had done what lay in his power for Jesus whom he had long secretly loved, and whom he did not desert in his death. Where were Peter, and James, and John, and the rest? We do not know. We can guess that they were panic-stricken at the unbelievable calamity of Jesus' death and the danger in which they were involved as his disciples. We can be sure that they were sunk in the darkest despair by the failure of all their hopes and the cruel death of him on whom all those hopes depended. Jesus was dead, dead past hope: their hearts were too full of that to allow them to think of anything else. But Joseph of Arimathæa buried him, and Mary of Magdala and the other Mary sat by the closed sepulcher as the Sabbath came on with the sunset.

P. Deschwanden

HE IS RISEN

THE EVENTS OF SATURDAY

The body of Jesus lay in the sepulcher over Saturday. But the sepulcher was watched by other eyes than those of Mary of Magdala and the other Mary. The high officials of the Jewish nation remembered what the disciples of Jesus in the prostration of their bitter disappointment forgot. They remembered that Jesus, whose death their malice had accomplished, had said that after three days he would rise again, and they wanted to make sure that there should be no apparent fulfillment of this

prediction. So on the Sabbath they waited on the Roman procurator with a request that a guard be placed about the tomb to prevent the disciples of Jesus from stealing his body and pretending that he was alive. Pilate curtly granted their request. The high officials accompanied the guard to the sepulcher, sealed the stone so that it could not be moved without leaving evidence of the fact, saw the guard stationed, and went away to continue their observance of the Sabbath. All day Saturday the body of Jesus lay in the sepulcher. There is no word from the disciples this day: they were too sad to hope.

SUNDAY MORNING

Sunday was the third day since Jesus died, according to the Jewish method of reckoning which included Friday, the day on which he died, Saturday, and Sunday. Very early on Sunday morning, just as day was beginning to break, Mary Magdalene and the other Mary started back to their post at the sepulcher of their dead Lord. He was no longer dead, but they did not dream it. The third day as yet meant to them nothing of what it means to us. They were only starting out very early to mourn beside the place where Jesus' body lay.

Strange things happened in the darkness of that morning. There were strange and wonderful things which no one saw, but the evidence of these things remained for many to see. The earth shook under the hurrying footsteps of the two women. There was something unearthly and supernatural in the air. When they came in sight of the sepulcher they saw a being who shone like lightning in the morning darkness. He was seated on the stone which had been rolled away from the opening of the tomb. The sight of this shining being had frightened the guards out of their senses.

THE EVIDENCE OF THE RESURRECTION

The shining being was a messenger from the unseen world. Such messengers are called angels. He had come out of the eternal glory which Christ had left in order to take away the sin of the world by dying for us. He had come to announce that Christ had conquered death.

Of course, the two women were badly frightened by the sight of the heavenly visitant. But the angel spoke to them in a quiet voice and told them not to be afraid because he knew that they had come to seek Jesus. No one who seeks Jesus need ever be afraid of anything on earth, or from heaven, or from hell.

Then the angel told them that the body of Jesus was no longer in the sepulcher. And he asked them to look into the sepulcher and see the place where Jesus' dead body once had lain. The tomb was empty. That is the first piece of evidence: the evidence of the empty tomb. Second, he told them that Jesus had risen from the dead, that he had gone into Galilee, and that if they would go back to Galilee they would actually see him. This meant more than simply that the spirit of Jesus had survived death. We all believe that the souls of those whom we call dead, because their souls are separated from their bodies, live on. This meant that the spirit of Jesus had reanimated his body; that his body was raised from the dead; and that he had returned to earth in bodily form. Besides the evidence which the angel presented and the evidence still to be presented, the phrase "after three days," which is so often used in the Gospels with reference to the resurrection, must point to something like this. It would be absurd to speak of Jesus rising from the dead "after three days" if we meant only that his spirit survived death. His spirit was alive during those three days. What happened "after three days" was that his body was raised from the dead.

The women were still afraid, though they had no reason to be—it was all so strange and wonderful. But they were also in a great transport of joy. They had come to mourn by the dead body of Jesus, and now they heard and they believed that he was here on earth again. They could not wait to hear anything more. There were others who were as broken-hearted and despairing as they had been only a little while ago. They must tell the others, as the angel had directed them to do. They turned and ran as hard as they could.

As they ran through the breaking day, Jesus himself met them. He spoke to them as he always had spoken, using the usual greeting, which is translated "All hail." They knew him at once, and running to him, they fell at his feet and clung to them, and worshiped him, their risen Lord. Now the evidence was complete. They had seen Jesus with their own eyes. They had seen him die. They had seen him buried. Now they saw him risen, after three days. And because there was still fear mingled with their great joy, the risen Jesus told them again not to be afraid. Then he told them to tell his brethren, perhaps meaning his own brethren who had not believed on him yet, or perhaps meaning his spiritual brethren, for he had said once before that everyone who did the will of his Father in heaven was his brother. He said to tell his brethren to go into Galilee, and they should see him with their own eyes there.

There were a great many people in those days who saw the risen Jesus. Their testimony is found in the New Testament. The Christian Church was founded in the sure belief that Jesus had risen from the dead. And any who will believe on him now and try to do his will are sure to find that he is living.

THE LESSON'S WORDS AND PHRASES

Most of these are explained in the comment.

1. Now late on the sabbath day. A rather clumsy phrase which means early on Sunday morning. The Jews did not have special names for the

days of the week except the Sabbath, but called them the first day, second day, and so on.

2. For an angel. The descent of the angel is represented as the cause of the earthquake.

FOR INTERMEDIATE PUPILS

1. What friends of Jesus does Matthew tell us saw him die?
2. How did the Jews prepare a body for burial? Who did this for Jesus' body?
3. What kind of tombs did the Jews have? Who owned the tomb in which Jesus was buried? Why was he buried there?
4. How did the Jewish officials guard against any fraud?
5. Who saw Jesus die, saw him buried, and saw him after he had risen? Were there any others who knew him well and saw him after he had risen?
6. What does the resurrection of Jesus mean to us?

The Intermediate Catechism

Q. 22. What is the work of the Holy Spirit in us who believe?

A. The work of the Holy Spirit in us who believe is to give us hatred of sin and love of righteousness, knowledge of the truth, power for service and assurance that we are children of God.

FOR SENIOR STUDENTS

1. What was the meaning of Jesus' cry from the cross, "My God, my God, why hast thou forsaken me"?
2. Why did none of Jesus' open disciples care for his body? What was their mental condition. In that condition, could they have established the Christian Church? They did establish the Christian Church: what changed their mental condition?
3. What evidence convinced the Marys that Jesus whom they had seen dead and buried was alive on earth again? What evidence ought to convince us?
4. What does the resurrection of Jesus mean beyond the fact that the spirit survives bodily death?
5. What do we mean when we say that Christ conquered death?

The Shorter Catechism

Q. 17. Into what estate did the fall bring mankind?

A. The fall brought mankind into an estate of sin and misery.

Lesson IV—THE HOLY SPIRIT OUR HELPER

The Golden Text—"If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?"—Luke 11 : 13.

TEXT OF LESSON, ACTS 2 : 1-8, 14-18

For entire lesson, see John 16 : 7-15; Acts 2 : 1-18

COMMON VERSION

1 And when the day of Pen'te-cost was fully come, they were all with one accord in one place.

2 And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

3 And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

4 And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

5 And there were dwelling at Je-ru'sa-lem Jews, devout men, out of every nation under heaven.

6 Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language.

7 And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Gal-i-læ'ans?

8 And how hear we every man in our own tongue, wherein we were born?

* * * * *

14 ¶ But Pe'ter, standing up with the eleven, lifted

AMERICAN STANDARD BIBLE[1]

1 And when the day of Pentecost was now come, they were all together in one place. 2 And suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting. 3 And there appeared unto them tongues parting asunder, like as of fire; and it sat upon each one of them. 4 And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance.

5 Now there were dwelling at Jerusalem Jews, devout men, from every nation under heaven. 6 And when this sound was heard, the multitude came together, and were confounded, because that every man heard them speaking in his own language. 7 And they were all amazed and marvelled, saying, Behold, are not all these that speak Galilæans? 8 And how hear we, every man in our own language wherein we were born?

* * * * *

14 But Peter, standing up with the eleven, lifted up his voice, and spake forth unto them, *saying,* Ye

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up his voice, and said unto them, Ye men of Ju-dæ'a, and all *ye* that dwell at Je-ru'sa-lem, be this known unto you, and hearken to my words:

15 For these are not drunken, as ye suppose, seeing it is *but* the third hour of the day.

16 But this is that which was spoken by the prophet Jo'el;

17 And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:

18 And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy.

men of Judæa, and all ye that dwell at Jerusalem, be this known unto you, and give ear unto my words.
15 For these are not drunken as ye suppose; seeing it is *but* the third hour of the day; 16 but this is that which hath been spoken through the prophet Joel:

17 And it shall be in the last days, saith God,
I will pour forth of my Spirit upon all flesh:
And your sons and your daughters shall prophesy,
And your young men shall see visions,
And your old men shall dream dreams:
18 Yea and on my servants and on my handmaidens
in those days
Will I pour forth of my Spirit; and they shall
prophesy.

Additional Passages for Study: John 3 : 5-8; Acts 2 : 37-47; Rom. 8 : 1-17, 26, 27; II Cor. 13 : 14; Gal. 5 : 22-26.

The Time—May, A.D. 30. **The Place**—Jerusalem.

DAILY HOME READINGS

Date	Title	Reference
Monday, April 21	The Holy Spirit Promised	Joel. 2 : 21-32.
Tuesday, April 22	Coming of the Holy Spirit	Acts 2 : 1-13.
Wednesday, April 23	Receiving the Holy Spirit	Acts 19 : 1-7.
Thursday, April 24	The Holy Spirit Our Helper	John 16 : 7-15.
Friday, April 25	Helping the Apostles	Acts 2 : 37-47.
Saturday, April 26	Helping in Prayer	Rom. 8 : 16-26.
Sunday, April 27	Spiritual Gifts	I Cor. 12 : 1-13.

THE FORTY DAYS

Christ our Saviour, after his death on the cross, rose from the dead. His work was done: he had died for our sins and arisen, a Conqueror over death. During a period of forty days he showed himself to those who had known him and who believed on him, but only at intervals. He did not spend the time continuously with them as he had done before his death. This was probably in order to accustom them to the time when he would no longer be present with them bodily, but would be present spiritually. That spiritual presence, he said, would be better for them. He would then be present with all of them all of the time, no matter how far apart they were scattered or how many years elapsed before he returned again in bodily presence. He would be present with them, for he would send them the Holy Spirit. At the close of the period of forty days, Christ finally withdrew his bodily presence into the eternal glory. This we call "the ascension." His faithful friends from Galilee saw him go, and heard him tell them to wait in Jerusalem until the Holy Spirit was given.

WAITING FOR THE HOLY SPIRIT

There were about one hundred and twenty of these faithful Galilæan friends of Jesus who waited in Jerusalem. The apostles were there, and the women, the Marys and others, and Mary, the mother of Jesus, and his brothers who had not believed on him before his resurrection, but did now. They met in an upper room which was well known to them all, spent the time in earnest prayer, all of them longing for the coming of the Holy Spirit. Jesus, whom they had loved and trusted so, Jesus who had lived with them and died for them and then had come back to them from the dead, Jesus was gone. How they longed for the coming of the Holy Spirit! Of course the Holy Spirit had been working in the world from the beginning, and he had specially been with Jesus, but this coming was to be different. It was to open up a whole new chapter in their lives, and not in their lives only but in the spiritual history of the world.

THE HOLY SPIRIT COMES

Christ our Saviour died on the cross at the time of the great Jewish feast of passover. Fifty days after the first day of that feast, the Jews celebrated another great feast which was called Pentecost, which means "the fiftieth day." The Jewish people were scattered all over the Mediterranean world, and had been for centuries. Many Jews who were born in other lands, however, moved back to Jerusalem to be near the Temple. And it was the purpose of all the Jews wherever they lived to attend the great feasts at Jerusalem as often as possible. Passover was a great feast, and so was Pentecost, and great crowds of pilgrims came to Jerusalem for both of these feasts; more came, however, for Pentecost because it was at a better time of year for traveling.

Now on this Day of Pentecost, when Jerusalem was crowded with pilgrim Jews from the East, and from Asia Minor, and from Africa, and from Rome and other places, those who were waiting and longing for the coming of the Holy Spirit were all together, as usual, in one place. And that day, about nine o'clock in the morning, the Almighty Spirit completed his act of grace. The Holy Spirit came in power.

They were all sitting there together, when suddenly the whole house was filled with sound. It was a sound like the rushing of a mighty wind, though it was not a wind. But it sounded like a violent gust of wind. And they saw what looked like a great flame of fire, though it was not fire at all. But it looked like a great flame of fire, which parted asunder into what looked like tongues of fire which rested on the heads of each one of them. It was not wind, and it was not fire. It was the Holy Spirit. And the Holy Spirit gave them immediately the power to speak in other languages than those which they had known before. They began to speak at once of the mighty works of God. They began to speak of all that the prophets had foretold, of all that Christ had done and the Holy Spirit had conferred. It was the wonderful beginning of the Christian Church in all its power.

The great sound had been heard up and down the streets. Crowds began to gather. Foreign-born Jews who had settled in Jerusalem to be near the Temple and pilgrim Jews from all over the Mediterranean world were in the crowds in great numbers. They were amazed and perplexed to hear these Galilæan Jews speaking about the prophets and Christ and the Holy Spirit in the foreign languages which they had learned in the countries where they were born. Others, probably Jews who did not understand these foreign languages, and who could not make out what it was all about, mocked at the whole thing and spitefully said that the Christians were drunk.

F. Shields

THE DAY OF PENTECOST

PETER'S EXPLANATION

Then the apostles stood out from the rest of the company, and Peter foremost—what a change in Peter! Not so long ago he had been faithless coward enough, when there was no real danger, to deny that he even knew Jesus or ever had anything to do with him. Now he boldly faced the crowd. That is what the resurrection of Jesus and the coming of the Holy Spirit had done for Peter. Now Peter made the first of many and many a speech for Jesus; from now on no one was ever able to stop him speaking for Jesus. Peter raised his voice so that everyone could hear, and spoke in a language which everyone could understand. He solemnly called on them all to listen to what he had to say, for it was of the greatest importance. Then he dismissed in a sentence the silly charge that the company was drunk. It was only nine o'clock in the morning. That got the attention of everyone, even of the mockers. Then Peter went on to explain what had happened. He said that what the prophet Joel had predicted had actually come to pass that very day. God had told the prophet Joel many centuries before to say that, in the days preceding the return of the Messiah in glory, he would pour out his Spirit on weak and imperfect humanity, on sinful, dying men, and that without respect to sex, or age, or condition. Sons and daughters alike should prophesy. Young men and old men alike should see visions and dream dreams. The Spirit would be poured out also upon the bondmen and bondwomen as well as upon the free. Peter had much more to say, but we cannot study the rest of his speech now.

It was the Holy Spirit who came in power into the world that day. God our heavenly Father sent Christ our Saviour into the world to take away the sin of the world by dying for us, and Christ our Saviour, when he returned to the eternal glory after his death and resurrection, sent the Holy Spirit our Helper to apply to our hearts the benefits of Christ

our Saviour's death. So the Almighty Spirit's act of grace was complete.

THE HOLY SPIRIT AND THE NEW BIRTH

The guilt of our sins makes us spiritually dead, separated from the Almighty Spirit as long as the guilt and badness of our hearts continue. The Holy Spirit makes us alive again. We are born into life. To be alive at all we have to be born. To be alive again, after we are spiritually dead, we must be born again. Jesus once told a wise man that he would have to be born anew if he wanted to be saved. The man could not understand how, at his age, he could be born again. Jesus explained that he meant a spiritual rebirth by the Holy Spirit. Christ our Saviour died that we might live. The Holy Spirit applies to our hearts the benefits of this redemption from death, that is, he makes us live again through the new birth. How does the Holy Spirit do this? The following paragraphs will tell.

THE HOLY SPIRIT CONVICTING US OF SIN

A good illustration of the way in which the Holy Spirit convicts of sin is found in the history of the Day of Pentecost. After Peter's speech many of the crowd "were pricked in their heart," and asked what they should do. The Holy Spirit pricked them in their hearts and showed them how guilty they were. He made them realize their awful separation from God. Jesus said that when the Holy Spirit comes "he . . . will convict the world in respect of sin, and of righteousness, and of judgment." John 16 : 8-11. This the Holy Spirit continually is doing, convicting guilty, bad people of their sin, which becomes all the more terrible as the Holy Spirit convicts us of righteousness (shows us in Christ's own life what we ought to be and are not), and of judgment (shows us the judgment which has been pronounced and must be executed against sin).

THE HOLY SPIRIT GLORIFYING CHRIST

After Jesus said that the Holy Spirit would convict the world of sin, of righteousness, and of judgment, he went on to say that the Holy Spirit would guide us into all the truth, and that he would glorify Christ. John 16 : 13, 14. After the Holy Spirit has shown us our sin and misery, he shows us Christ our Saviour. He shows us the terrible truth about ourselves, but he also shows us the glorious truth about our Saviour. And the more he shows us of our sin and misery, the more he shows us of Christ's beauty and power.

THE HOLY SPIRIT RENEWING OUR WILLS

We may be convicted of our sin and misery, and may know that our only hope is in Christ our Saviour; our minds may be convinced that we ought to accept him, that we must accept him in order to escape from eternal death, and yet we may not do it, because we will not. Jesus once said, "Ye will not come to me, that ye may have life." How terrible and hopeless this is: to know that we are sinners and that Christ is just the Saviour we need, and yet not to be able to accept him. How the Holy Spirit helps us now! He "persuades and enables us to embrace Jesus Christ, freely offered to us in the gospel." If you have not been able to embrace Jesus Christ who is so freely offered to you in the gospel, that is, in the good news of his life and death and resurrection for you; if you know that you are a sinner and that Christ is the Saviour, pray that God our heavenly Father will give you the Holy Spirit to persuade and enable you to acccept Christ our Saviour, and as you pray, plead the golden text of this lesson. Your prayer is sure to be answered.

SAVED FROM THE GUILT OF SIN

When the Holy Spirit has persuaded and enabled us to embrace Christ as our Saviour, which is only another way of saying that the Holy Spirit has given us saving faith, for saving faith is just committing ourselves entirely and forever to Christ, we are at once and forever freed from the guilt of our sins. This is called "justification by faith." In the Bible "to justify" means "to hold, or to pronounce, righteous." When we are united to Christ our Saviour by faith, God our Father no longer holds us guilty; he rather holds and pronounces us righteous, because Christ bore the guilt of our sin for us. God our Father at once and forever frees us from the guilt of our sins by faith in Christ our Saviour, and this faith the Holy Spirit gives us.

THE EVIL OF OUR HEARTS CURED

The guilt of our sins is forever gone when we are justified by faith. But the evil of our hearts remains, and that must be cured. A new life is begun when we are born again, but that new life is in constant struggle with the old life. "Walk by the Spirit, and ye shall not fulfil the lust of the flesh." The flesh is the old life, and it is contrary to the new life begun in us by the Holy Spirit. Read in Gal. 5 : 19, 20 what things the old life consists in and produces. Then read on to see what things the Holy Spirit produces in our lives. Gal. 5 : 22, 23.

It is a lifelong struggle and a bitter struggle. The evil of our hearts is hard to cure, but it can be cured, and it will be cured by the work of the Holy Spirit. This work is called "sanctification." It is a most blessed work. How we want to be free from all the evil in our hearts; but how strong all that evil is; and how hopeless it seems that we should ever be really good! The Holy Spirit whom Christ our Saviour sent will do for us what we cannot do for ourselves; he will separate from all evil and all desire to do evil; he will make us indifferent to all our old temptations, dead to sin; and he will make us delight to do good and be good and only good,

and to love and serve Christ our Saviour who died for us.

THE LESSON'S WORDS AND PHRASES

3. Parting asunder. Or, parting among them; or, distributing themselves (Margin).

8. In our own language wherein we were born. These foreign-born Jews heard their native languages.

16. Through the prophet Joel. Joel 2 : 28-31.

FOR INTERMEDIATE PUPILS

1. How long did Jesus stay with his friends after his resurrection?
2. How long did they wait in Jerusalem? Why?
3. About what did Jesus' friends speak by the power of the Holy Spirit?
4. What does it mean to be "pricked in the heart"? Who pricks us in the heart? Why?
5. Who shows us Christ our Saviour? Why?
6. If we have never been able to accept Christ as our Saviour, what ought we to do?
7. Who makes it possible for us to resist temptation? Who makes us loving and happy and peaceful and patient and good and faithful and meek and self-controlled?

The Intermediate Catechism

Q. 23. What is the duty and privilege of those who believe on Jesus Christ?

A. The duty and privilege of those who believe on Jesus Christ is to confess him before men and to come into the full communion of the Church.

FOR SENIOR STUDENTS

1. When did Jesus withdraw his bodily presence from earth? How is he present now?
2. What physical signs accompanied the coming of the Holy Spirit in power? Why? What was the purpose of the gift of tongues?
3. Why is the new birth necessary?
4. What is conviction of sin? Who convicts us of sin?
5. Enumerate various ways in which the Holy Spirit shows us Christ as our Saviour.
6. What part does the Holy Spirit play in our accepting Christ?
7. What is justification?
8. What is sanctification? How long does it take? Will it surely be accomplished?

The Shorter Catechism

Q. 18. Wherein consists the sinfulness of that estate whereinto man fell?

A. The sinfulness of that estate whereinto man fell, consists in, the guilt of Adam's first sin, the want of original righteousness, and the corruption of his whole nature, which is commonly called original sin; together with all actual transgressions which proceed from it.

Lesson V—MAN MADE IN THE IMAGE OF GOD

The Golden Text—"God created man in his own image."—Gen. 1 : 27.

TEXT OF LESSON, GEN. 1 : 26-28; 2 : 7-9; EPH. 4 : 20-24

COMMON VERSION

Gen. 1 : 26 ¶ And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

27 So God created man in his *own* image, in the image of God created he him; male and female created he them.

28 And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

* * * * *

2 : 7 And the LORD God formed man *of* the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

8 ¶ And the LORD God planted a garden eastward

AMERICAN STANDARD BIBLE[1]

Gen. 1 : 26 And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the birds of the heavens, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. 27 And God created man in his own image, in the image of God created he him; male and female created he them 28 And God blessed them: and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the birds of the heavens, and over every living thing that moveth upon the earth.

* * * * *

2 : 7 And Jehovah God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. 8 And Jehovah God planted a garden eastward, in Eden; and there he put the man whom he had formed.

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in E'den; and there he put the man whom he had formed.

9 And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.

* * * * *

Eph. 4 : 20 But ye have not so learned Christ;

21 If so be that ye have heard him, and have been taught by him, as the truth is in Je'sus:

22 That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts;

23 And be renewed in the spirit of your mind;

24 And that ye put on the new man, which after God is created in righteousness and true holiness.

9 And out of the ground made Jehovah God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil.

* * * * *

Eph. 4 : 20 But ye did not so learn Christ; 21 if so be that ye heard him, and were taught in him, even as truth is in Jesus: 22 that ye put away, as concerning your former manner of life, the old man, that waxeth corrupt after the lusts of deceit; 23 and that ye be renewed in the spirit of your mind, 24 and put on the new man, that after God hath been created in righteousness and holiness of truth.

Additional Passages for Study: Psalm 8; Dan. 12 : 2, 3; Matt. 6 : 26-34; 16 : 26; I Cor. 3 : 9.

The Time—In the beginning. **The Place**—Eden.

DAILY HOME READINGS

Date	Title	Reference
Monday, April 28	Man Made in the Image of God	Gen. 1 : 26-31.
Tuesday, April 29	Man Made for Dominion	Psalm 8.
Wednesday, April 30	Man in Eden	Gen. 2 : 7-17.
Thursday, May 1	Man's Helpmeet	Gen. 2 : 18-24.
Friday, May 2	The New Man	Eph. 4 : 17-32.
Saturday, May 3	Changed Into His Image	II Cor. 3 : 7-18.
Sunday, May 4	Man and His Brother	Luke 10 : 25-37.

GOD MADE MAN

The first book in the Old Testament is called Genesis. Genesis means "beginning," and the book of Genesis is the book of beginnings. It tells us about the beginning of the heavens and the earth, the beginning of plant and animal life, the beginning of human life, the beginning of man's disobedience to God and all the sorrow and misery that disobedience has brought into the world, and the beginning of that grace of God to man by which that disobedience is forgiven and healed. It sketches the early history of mankind, and describes the new beginning that God made with mankind after the flood. It tells about the beginning of that race of men which we call the Semitic race, to which the Hebrew people belong. And then it tells in detail about the beginning of the nation which God chose to be his priest nation, through which he could work out his purposes of grace to the world. The history of this priest nation begins in the lives of its forefathers, Abraham, Isaac, and Jacob, and the book of Genesis carries it on to the death of Jacob and Joseph in Egypt.

Now God, the Almighty Spirit, made all these beginnings. "In the beginning God created the heavens and the earth." It was God who called the heavens and the earth into being. It was God who created every living thing. It was God who created man. It was God whom man disobeyed. It was God who showed grace to man. It was God who made a new beginning with mankind after the flood. It was God who chose the Hebrew nation of the Semitic race to be "a kingdom of priests, and a holy nation." The theme of the book of Genesis is the Almighty Spirit in his relation to the human race during the early periods of its history. It is God, the Almighty Spirit, who "himself giveth to all life, and breath, and all things." It is God, the Almighty Spirit, who made man, and man is utterly dependent on him and responsible to him.

GOD MADE MAN IN HIS OWN IMAGE

God made all things. But God made man in his own image and after his own likeness. Alone among all created things man is made in the image of the Maker. Now as Dr. Alexander Whyte says: "An image is any imitation, resemblance, or similitude of another thing. It is anything drawn, painted, sculptured, or otherwise fashioned to represent some person or thing." In what respect, then, is man a resemblance or similitude of God, or in what respect was man fashioned to represent the Almighty Spirit?

As Dr. Whyte goes on to say, "There was a twofold act or process in the creation of man; and accordingly two substances enter into his complex constitution." Verse 7 of the lesson describes this twofold act or process, and names the two substances out of which man was formed.

"And Jehovah God formed man of the dust of the ground." Evidently this describes the formation of man's body. And what a piece of work is

man's body! It is erect, and beautiful in its proportions. How intricate and harmonious are the actions and interactions of its organs by which it breathes and is nourished! How curiously it is adapted to perceive and use the world through its senses! And what an instrument is the brain! And all this Jehovah God formed out of the dust of the ground! Yet it is not in this marvelously contrived and adapted body that we must look for the image and likeness of God, for God has no body. It is true that God is spoken of in the Scriptures as having bodily parts: the face of God, his heart, his hands, his arms, his nostrils, his mouth, his eyes, his ears and the like. But this is only a way of speaking which attributes to God in a figure of speech, those powers of apprehending the world and acting in it which we exercise through the body. For example, God hears us, indeed, and since the only sort of hearing with which we are familiar is hearing through the bodily ear, we say, "Hear my prayer, O Jehovah; give ear to my supplications." Again, God protects indeed, and since we are from our infant years familiar with the protection of a mother's arms, we say, "Underneath are the everlasting arms." But this manner of speech must not deceive us into supposing that God has bodily parts. It is not in his bodily parts, fashioned out of the dust of the ground, that man resembles and is the image of God.

"And Jehovah God . . . breathed into his nostrils the breath of life; and man became a living soul." There is another substance in the constitution of man above and beyond the refined dust of the ground; that substance is the breath of God. It creates man a living soul, and in that living soul is the image and likeness of the Creator. It is in man's soul, his mind and heart and conscience, that we must look for his resemblance to the Almighty Spirit.

"IN KNOWLEDGE, RIGHTEOUSNESS, AND HOLINESS"

"As the Shorter Catechism says, it is in man's "knowledge, righteousness, and holiness" that man was made after the image of God. Of this knowledge, Dr. Alexander Whyte says: "In man as he came from the hand of God, there was a rich fountain of knowledge springing up within him. . . . God has all knowledge by intuition, by direct and immediate vision; and he made man in his own image in this respect, that man had immediately and intuitionally a knowledge of God, and duty, and doubtless of many other things that we now have to toil painfully after if we would attain to it. . . . Our father Adam drank from this well, and in spite of all that has been done to choke it, it still rises within the soul. The Light that shone so fully on Adam at his creation, still lighteth every man that cometh into the world." Of righteousness, Dr. Whyte says: "In etymology and in fact, righteousness means rectitude, obedience. . . . Righteousness is a relation, a relation of conformity in all respects to the law under which anyone is made subject. . . . Man was created in the most perfect conformity to the moral law, under which, as a creature of God, he was forever to live." Of holiness, Dr. Whyte says, "His holiness was, and was to be, the hidden root of his outward righteousness." The word "holiness" means "wholeness," and holiness is therefore "inward health or spiritual wholesomeness." It is that disposition of the inward affections which always issues in righteousness or obedience to the law of God. So man was made after God's image, resembling God, in the knowledge of his mind, the righteousness of his will, and the holiness of his affections.

Sir Edward Burne-Jones
From "The Six Days of Creation"

"WITH DOMINION OVER THE CREATURES"

Verse 28 is the charter under which man, alone of all created things made in the image of God, exercises dominion over the world. He is lord of creation, to use and dispose of all the wealth with which God his Father has provided him. Dr. Whyte quotes John Calvin as saying, "And hence we infer what was the end for which all things were created, namely, that none of the conveniences and necessaries of life should be wanting to man." How great is God's goodness, and how great man's heritage and responsibility!

THE FATAL CHOICE AND LOSS

This, then, was man, created after the image of God, a living soul, in knowledge, righteousness, and holiness. But the place of man's creation, the garden which Jehovah God planted in Eden, was a place of moral choice. Man's obedience was tested there. There was planted the tree of life, with its promise of a higher life. There was planted also the tree of the knowledge of good and evil. Of the fruit of that tree man was forbidden to eat. He was forbidden to eat of it as a trial of his obedience. The knowledge, the righteousness, the holiness in which he was created

were at stake. Would he obey God, or would he not? The stake was lost. Man disobeyed God, and his holiness, his righteousness, his knowledge, became corrupted. The image of God in him was defaced and ruined, so that now all knowledge is corrupted, all righteousness is gone; all holiness is lost.

CHRIST THE VERY IMAGE OF GOD

Where, then, may we turn to study man as God created him in knowledge, righteousness, and holiness? We may not turn within ourselves, for the image is marred in us; we may not study other men in the same case as ourselves. We may turn to Christ and to Christ alone, who is declared to be the effulgence of the glory of God, "and the very image of his substance." He was far greater than Adam, and in him the very image of God's substance is unveiled before our eyes in all its wonderful knowledge, righteousness, and holiness. In Christ we may see and understand what the perfection and glory of man's first estate was.

A NEW CREATION

Is there no hope, then, for fallen man? Is his condition to be made all the more despairing because he sees in Christ the perfection of the image of God which disobedience has ruined in him? We have not so learned Christ. In Christ God made provision for a new creation. "We are his workmanship, created in Christ Jesus." God created us again; does over his image in us, ruined by our disobedience. He enables us to turn from our old manner of life, "the old man, that waxeth corrupt after the lusts of deceit." He renews us in the spirit of our minds, those inward springs of desire, and gives us to put on "the new man, that after God hath been created in righteousness and holiness of truth."

The whole purpose of redemption is to restore what our disobedience lost. It is to give us back by the grace of God in Christ that knowledge, righteousness, and holiness in which man was first created. Every thought or deed of sin, every disobedient passion or lust or act mars and tears down, spoils and corrupts the image of our God in us: all faith in Christ, and all intention and success in living so as to please him in everything brings us nearer to the likeness of him who is the very image of God's substance. But those who do not commit themselves to Christ in faith to be created again are still and forever lost by disobedience.

THE LESSON'S WORDS AND PHRASES

Gen. 1 : 26. Let us make man. God is represented as "speaking of himself and to himself in the plural number."

2 : 8. Eastward, in Eden. The garden was planted in the eastern part of Eden. The location of the district called Eden is given in vs. 10-14.

Eph. 4 : 20. But ye have not so learned Christ. As to continue in the wickedness described in the previous verses.

21. If so be. This does not imply a doubt, but means, "As you really have learned him."

22. That ye put away. As a man strips off a garment.

23. In the spirit of your mind. In most purposes and desires.

24. After God. God himself is the type according to which the new man is created. **Of truth.** Defines both righteousness and holiness.

FOR INTERMEDIATE PUPILS

1. Why is the first book in the Bible called Genesis?
2. What is an image?
3. Prove that when we say, "Man was made in the image of God," we do not and cannot mean man's body.
4. What do we mean when we say that God hears us, or that his arms are underneath us?
5. What does all the good in our minds and hearts and consciences resemble?
6. How did and how does all the bad come into our minds and hearts and consciences? What does it spoil in us?
7. How may the image of God in us be restored? What effect will our trying to obey Christ have on the image of God in us?

The Intermediate Catechism

Q. 24. Is there more than one Church?

A. There is only one Church, in which all the saved, in heaven and on earth, are included, and of which Jesus Christ is the Head.

Q. 25. What is the Church on earth?

A. The Church on earth is the whole body of those who confess Christ as Lord and Saviour, together with their children.

FOR SENIOR STUDENTS

1. Describe in detail the contents of the book of Genesis, and state its theme.
2. What was the twofold act or process involved in the creation of man? Which act or process created man in the image of God?
3. Explain the meaning of knowledge, righteousness, and holiness.
4. What were the effects of disobedience on the image of God in man? Can you see those effects in yourself?
5. Where may we study the very image of God?
6. How may we be restored to the image of God?
7. What do we mean when we say, "We are his workmanship, created in Christ Jesus"?

The Shorter Catechism

Q. 19. What is the misery of that estate whereinto man fell?

A. All mankind, by their fall, lost communion with God, are under his wrath and curse, and so made liable to all the miseries of this life, to death itself, and to the pains of hell for ever.

SIN AND ITS CONSEQUENCES

(May be used with temperance application)

The Golden Text—"The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."—Rom. 6 : 23.

TEXT OF LESSON, GEN. 3 : 1-13

For entire lesson, see Gen., ch. 3; Rom. 1 : 18-23; James 1 : 15.

COMMON VERSION

1 Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?

2 And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:

3 But the fruit of the tree which *is* in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

4 And the serpent said unto the woman, Ye shall not surely die:

5 For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

6 And when the woman saw that the tree *was* good for food, and that it *was* pleasant to the eyes, and a tree to be desired to make *one* wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

7 And the eyes of them both were opened, and they knew that they *were* naked; and they sewed fig leaves together, and made themselves aprons.

8 And they heard the voice of the LORD God walking in the garden in the cool of the day: and Ad'am and his wife hid themselves from the presence of the LORD God amongst the trees of the garden.

9 And the LORD God called unto Ad'am, and said unto him, Where *art* thou?

10 And he said, I heard thy voice in the garden, and I was afraid, because I *was* naked; and I hid myself.

11 And he said, Who told thee that thou *wast* naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?

12 And the man said, The woman whom thou gavest *to be* with me, she gave me of the tree, and I did eat.

13 And the LORD God said unto the woman, What *is* this *that* thou hast done? And the woman said, The serpent beguiled me, and I did eat.

AMERICAN STANDARD BIBLE[1]

1 Now the serpent was more subtle than any beast of the field which Jehovah God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of any tree of the garden? 2 And the woman said unto the serpent, Of the fruit of the trees of the garden we may eat: 3 but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. 4 And the serpent said unto the woman, Ye shall not surely die: 5 for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as God, knowing good and evil. 6 And when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of the fruit thereof, and did eat; and she gave also unto her husband with her, and he did eat. 7 And the eyes of them both were opened, and they knew that they were naked; and they sewed fig-leaves together, and made themselves aprons. 8 And they heard the voice of Jehovah God walking in the garden in the cool of the day: and the man and his wife hid themselves from the presence of Jehovah God amongst the trees of the garden.

9 And Jehovah God called unto the man, and said unto him, Where art thou? 10 And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself. 11 And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat? 12 And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat. 13 And Jehovah God said unto the woman, What is this thou haste done? And the woman said, The serpent beguiled me, and I did eat.

Additional Passages for Study: Gen. 6 : 5-8; Ps. 90 : 8; Rom. 3 : 1-23; Gal. 6 : 7, 8; I John 1 : 8-10; 3 : 4.

The Time—In the beginning. **The Place**—Eden.

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DAILY HOME READINGS

Date	Title	Reference
Monday, May 5	Sin in Eden	Gen. 3 : 1-13.
Tuesday, May 6	Consequences of Sin	Gen. 3 : 14-24.
Wednesday, May 7	Sinfulness of Man	Rom. 3 : 9-23.
Thursday, May 8	Works of the Flesh	Gal. 5 : 13-21.
Friday, May 9	Sowing and Reaping	Gal. 6 : 1-8.
Saturday, May 10	An Eternal Separation	Matt. 25 : 31-46.
Sunday, May 11	Contrition for Sin	Psalm 32.

THE BEGINNING OF SIN

It was in Eden that sin began. The first of men lived in the garden which God had planted in Eden with her whom God had made to be his wife. They lived, as God had created them, in perfect harmony and peace with God. They knew God and duty; they obeyed God as easily and as naturally as they breathed the sweet airs of Eden. Then God put them to the test of obedience. That test was necessary in order that they might grow. They failed in the test, and sin began. With sin began all sorrow, misery, and death, and all mankind was involved in the tragedy.

DOUBT

God allowed that evil spirit, who is called Satan, the Adversary, to test or tempt mother Eve and father Adam. The test of their obedience came through him of whom our Lord, who had bitter experience of his craft and power, said, "He was a murderer from the beginning, . . . he is a liar, and the father thereof." Satan, in his lying craft and with murder in his heart, approached mother Eve through a serpent which he made his tool.

Satan first stirred up in mother Eve's mind a doubt of God's goodness. And with what wicked cunning he did it! God had planted the garden for them with trees that were pleasant to look on and good for food, and had told them that they could eat the fruit of all the trees except one. That was the test. God said that they would surely die if they ate of that tree. It was not that the fruit of the tree was poisonous, or anything of the kind, but that disobedience to God brings death. Now Satan said to mother Eve, "Is it really true that God has forbidden you to eat any of the fruit of this garden?" Of course it was not true: it was an insinuating lie. But it awakened a little doubt of God's goodness in the mind of Eve, just as the Liar intended it should. She showed that doubt by answering that they could eat of the fruit of any tree in the garden except of one tree right in the middle of the garden, and that God would not let them eat the fruit of that tree, nor even touch it, lest they die. God had not said that they should not touch the tree. But, you see, mother Eve was beginning to feel discontented and doubtful of God's goodness.

It has been said that "Doubt is the father of sin." Isn't it true that sin begins in us with discontent, and that means doubt of God's goodness? We begin to feel that the commands of God are too strict and hard, that he has forbidden us to do some things that do not seem so bad, and commanded us to do some things that do not seem so necessary. We get restless and chafe against the commands of God which seem grievous and hard to bear. That means that we are beginning to doubt the wisdom and goodness of our heavenly Father, and to feel that he has laid commands on us for some other reason than our own good and happiness. That is never so. It is only the evil insinuations of the Father of lies that make it seem so. Our heavenly Father's commands are always for our good and happiness. Sin begins with a doubt of it.

DECEIT

Having awakened discontent and doubt in mother Eve's mind, the Liar lied outright to her. He said, "If you eat of the fruit of this tree, you will positively not die." Then he went on to say that God had forbidden them to eat of the fruit of that one tree because he knew that if they did eat it they would be equal to him in their knowledge of good and evil, that is, God had forbidden them to eat of that tree out of envy and ill-will. The devilishness of that lie! The knowledge of evil which would come from disobeying God was as far from being like God as heaven is from hell.

"Be not deceived," says Paul; "God is not mocked: for whatsoever a man soweth, that shall he also reap." Every temptation comes with a lie on its lips. And how fast-rooted in our hearts is that lie which makes us believe that we can sin without dying! We sin every day of our lives and comfort ourselves with the lie that God will not require it. It is a lie from the Father of lies. There is a lie current among us that we must sow our wild oats, that we must do evil in order to know good. It is the old lie with which the Liar fooled mother Eve and father Adam and all of us to our deaths.

DISOBEDIENCE

So beguiled with lies, the woman looked at the tree and wanted to eat its fruit—it seemed so good to eat, and so beautiful, and she longed so for the proud independence Satan promised her. Doubt, unbelief, pride, the lust of the eyes moved her to disregard the command of God, on whom she was dependent, to whom she was responsible, who had been so good to her. She ate the forbidden fruit. She disobeyed God. That was the beginning of sin. From that hour sin grew fast in the world. She gave the forbidden fruit to her husband, and he disobeyed God by eating it.

THE CONSEQUENCES OF SIN: SHAME

Shame was and is a consequence of sin. No sooner had they disobeyed God than they lost "that blessed blindness, the ignorance of innocence, which knows nothing of nakedness." They sought to cover their shame with aprons of fig leaves. But the shame of disobedience cannot be so covered: it is a shame of the mind and heart and conscience. Now, as then, such shame is the consequence of sin. Who does not know what it is to be ashamed of sin? How bitter a shame it is! Are you not ashamed when you sin against those who love you? How much more so then when you sin against the love of your heavenly Father!

THE CONSEQUENCES OF SIN: FEAR

Fear followed shame. That evening when the air was cool and the garden was most pleasant, Jehovah God came to visit them. They had broken away from him, but he had not broken away from them. But now the man and the woman were afraid of God: they tried to hide among the trees. No one can ever hide from God, no matter how much his fear makes him want to. Jehovah God called to the man, not because he did not know where he was, but because he wanted him to confess his sin. Confession is the first step toward forgiveness. And the man answered that he had hidden because he was afraid.

Fear is a consequence of sin. It must be, for it is a fearful thing to disobey and sin against Almighty God. Is there anything more terrible than the fear of the sinner whom God discovers in the guilt of his sin and of whom he requires atonement for his sin? What a blessed thing beyond words it is that we may forever be freed from this fear by faith in Christ who made atonement for our sins on the cross!

THE CONSEQUENCES OF SIN: EVASION

The man was not ready to confess. How hard confession is! He said that he was afraid, not because he had disobeyed God, but because he was naked. But God asked him how he knew he was naked. God asked him if he had eaten of the forbidden tree. So God presses our sins home on us. But the man evaded. He said that the woman whom God had given him gave him the fruit, and he ate it. And the woman evaded. She said that the serpent beguiled her, and she ate it.

How natural that seems! How little honesty there is among us when we are confronted with our sin! We lay the blame everywhere but where it belongs—on others who tempted us, on the circumstances of the temptation, or the like. James teaches us to lay the blame where it belongs—on our own guilty lusts and desires. James 1 : 13-16.

THE CONSEQUENCES OF SIN: DEATH

The curse is the eternal ban which the holy God puts on the evil which he cannot help hating and destroying. Verses 14, 15 of Gen., ch. 3, contain the curse pronounced on Satan's tool and on Satan himself. Perpetual enmity is declared between mankind and Satan. But the seed of the woman and, most of all, Christ shall bruise the head of the serpent, that is, crush and kill it, while Satan will be able to bruise only the heel of man. Here is the promise of victory over sin and its consequences made to Adam and Eve before ever the curse which they deserved was pronounced against them. Verse 16 contains the curse pronounced against the woman. Verses 17-19 contain the curse pronounced against the man. The whole creation became infected with evil. As Paul says, "The whole creation groaneth and travaileth in pain together until now." The whole world is a world of pain, sorrow, misery, and death, because man, for whom the world was created, sinned.

Verse 19 carries out what God had said, "In the day that thou eatest thereof thou shalt surely die." Death is the consequence of sin. That death did not follow immediately upon sin is due to the mercy of God who left a time for repentance. But death is sure, and all death and every death is a part of the consequence of sin. Verses 22-24 tell of man's expulsion from the garden of Eden.

"By one man sin entered in the world, and death by sin." This death is very much more than physical death. It is the sum of all the consequences of sin. It is shame; it is fear; it is self-deception; it is that dreadful separation of the soul from the body which we call physical death, it is the still more dreadful alienation and separation of the soul from God which we call spiritual death, which continues and must continue as long as sin continues.

SAVED FROM DEATH

When sin came into the world and death by sin, the promise came, too. That promise grew clearer as the ages passed until Christ came to save us by his obedience, death, and resurrection from the power of sin and death. We may take refuge from our shame, our fear, our bad hearts, from the sting of death, in Christ our Saviour, and instead of perishing in eternal alienation and separation from God, we may be reconciled to God through Christ, and have peace of conscience, happiness, life that begins now and lasts forever and forever.

THE LESSON'S WORDS AND PHRASES

1. Now the serpent was more subtle. Crafty, cunning, but used as a mouthpiece and tool by Satan. See John 8 : 44.

4. Ye shall not surely die. You positively will not die.

6. To be desired to make one wise. Or, desirable to look upon.

8. Voice of Jehovah. Or, sound of Jehovah. So also in v. 9.

FOR INTERMEDIATE PUPILS

1. To what test were Adam and Eve put? Are we put to similar tests?
2. Who tempted Adam and Eve? How does our Lord describe his character?
3. How did Eve show that she doubted God's goodness? Are you ever discontented with God's commands?
4. What lie did Satan tell Eve? Does anyone to-day believe the same lie?
5. What consequence of sin is described in v. 7? vs. 8-11? vs. 12, 13?
6. How did all sorrow, misery, and death come into the world?
7. What is spiritual death? How may we be saved from it?

The Intermediate Catechism

Q. 26. What is the great work of the Church on earth?

A. The great work of the Church on earth is to bear witness to Jesus Christ and so to advance the kingdom of God.

FOR SENIOR STUDENTS

1. Why was it necessary for the obedience of man to be tested?
2. Illustrate from this lesson the saying, "Doubt is the father of sin."
3. In what ways does sin deceive us to-day?
4. What motives determined Eve to disobey God? Why do we disobey him?
5. Do we feel shame, the fear of God, and the impulse to evade responsibility to-day? Why?
6. How does this lesson explain Paul's saying, "The whole creation groaneth and travaileth in pain together until now"?
7. How does this lesson explain Rom. 5 : 19?

The Shorter Catechism

Q. 20. Did God leave all mankind to perish in the estate of sin and misery?

A. God, having out of his mere good pleasure, from all eternity, elected some to everlasting life, did enter into a covenant of grace, to deliver them out of the estate of sin and misery, and to bring them into an estate of salvation by a Redeemer.

Lesson VII—THE GRACE OF GOD

The Golden Text—"Through the grace of the Lord Jesus Christ we shall be saved."—Acts 15 : 11.

TEXT OF LESSON, EPH. 2 : 4-10; TITUS 2 : 11-14

For entire lesson, see Gen. 6 : 8; Ex. 34 : 6, 7; II Cor. 12 : 9; Eph. 2 : 4-10; Titus 2 : 11-14.

COMMON VERSION

Eph. 2 : 4 But God, who is rich in mercy, for his great love wherewith he loved us,

5 Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)

6 And hath raised *us* up together, and made *us* sit together in heavenly *places* in Christ Je'sus:

7 That in the ages to come he might shew the exceeding riches of his grace in *his* kindness toward us through Christ Je'sus.

8 For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God:

9 Not of works, lest any man should boast.

10 For we are his workmanship, created in Christ Je'sus unto good works, which God hath before ordained that we should walk in them.

* * * * *

Titus 2 : 11 For the grace of God that bringeth salvation hath appeared to all men,

12 Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;

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Eph. 2 : 4 but God, being rich in mercy, for his great love wherewith he loved us, 5 even when we were dead through our trespasses, made us alive together with Christ (by grace have ye been saved), 6 and raised us up with him, and made us to sit with him in the heavenly *places*, in Christ Jesus: 7 that in the ages to come he might show the exceeding riches of his grace in kindness toward us in Christ Jesus: 8 for by grace have ye been saved through faith; and that not of yourselves, *it is* the gift of God; 9 not of works, that no man should glory. 10 For we are his workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them.

* * * * *

Titus 2 : 11 For the grace of God hath appeared, bringing salvation to all men, 12 instructing us, to the intent that, denying ungodliness and worldly lusts, we should live soberly and righteously and

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13 Looking for the blessed hope, and the glorious appearing of the great God and our Saviour Je'sus Christ;

14 Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

godly in this present world; 13 looking for the blessed hope and appearing of the glory of the great God and our Saviour Jesus Christ; 14 who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a people for his own possession, zealous of good works.

Additional Passage for Study: Gen. 12 : 1-3; John 3 : 16; Rom. 3 : 24; I Cor. 15 : 10; II Tim. 1 : 8-10.

The Time—A.D. The Epistle to the Ephesians was written A.D. 61, 62; the Epistle to Titus, A.D. 64, or 65.

The Place—Rome.

DAILY HOME READINGS

Date	Title	Reference
Monday, May 12	The Grace of God	Titus, ch. 2.
Tuesday, May 13	Grace Through Christ	John 1 : 9-18.
Wednesday, May 14	Saved by Grace	Eph. 2 : 1-10.
Thursday, May 15	Grace of Christ Manifested	II Cor. 8 : 1-9.
Friday, May 16	Abounding Grace	II Cor. 9 : 1-11.
Saturday, May 17	Grace at Work	II Cor. 6 : 1-10.
Sunday, May 18	Grace Sufficient	II Cor. 12 : 1-10.

PAUL

Many centuries ago there lived in a city on the northeastern shores of the Mediterranean Sea a colony of God's priest nation. In this colony there was a certain family of wealth and distinction. Though they lived so far from Jerusalem and were so prosperous, they did not forget the religion of their fathers. They were very strict in all its observances. There were, however, some things about their religion which they very badly misunderstood.

Into this family a son was born. He was very bright and remarkably intelligent. He was also very serious-minded and intense: whatever he did, he did with all his might. The members of his family were very proud of him and hoped that he would have a great career. They chose the career of rabbi, or religious teacher, for him, and sent him to Jerusalem, where he studied under a famous rabbi named Gamaliel. He made the finest progress, and while yet a young man he was recognized as a coming leader because he was so well-versed in the Law of Moses, so strict in observing it, and so full of energy.

Although he was so religious, he was very proud, proud of belonging to God's chosen people, proud of belonging to the strictest sect among them, proud of being so good. Most of the time he thought that he was good enough to please God, and was rather inclined to despise those who were not so good as he was. That is spiritual pride, and spiritual pride is almost the worst thing that there can be in anyone's heart. Pride, you see, is a feeling of independence, and spiritual pride is a feeling of independence of God. Now, of course, no one can really be independent of God, least of all in his spirit, which God made in his own image. But this young man was very proud and self-satisfied, though perhaps there were times when he was not so sure that he was good. Perhaps he was remembering such times when years afterwards he wrote, "For the good which I would I do not: but the evil which I would not, that I practise." We are safe in saying that almost all the time he was very well pleased with himself and very proud of his goodness.

Raphael

PAUL

This young man's spiritual pride made him despise and hate some of his fellow countrymen who believed in Jesus. They claimed that Jesus of Nazareth was the Messiah whom God had promised. They knew that they were not good at all, and could never be good of themselves, but that Jesus the Messiah had died on the cross so that their sins might be forgiven and they might be made good. This young man was too proud to think that the promised Messiah could ever have suffered such a shameful death, like an ordinary criminal, and he was too well satisfied with himself to believe that it was necessary for the Son of God to die to make atonement for his sins.

When the Christians said that Jesus, who had been crucified, was risen from the dead, he went wild with hurt pride. He determined to crush out this lie.

The truth crushed a lie out of his heart instead. One day Jesus himself, the risen Christ, came to him. Then he knew that Jesus was not dead but living. Then the Holy Spirit showed him the real badness of his heart, and broke down all his false pride. Then he knew that he was really so bad that he was dead in his sins already. Then the Holy Spirit showed Jesus to him as the Saviour whom God the Father had sent to die for him, and taught him that if he would give up all faith in himself and put all his faith in Jesus who had died for him, he would not have to suffer spiritual death. He could have peace with God and happiness in his heart, and he could be made really good, not because of anything that he had done or could do, but only because of the goodness and mercy and kindness of God who took all the responsibility on himself. From that day Paul's mind was as full as it could be of the goodness and mercy and kindness of God—God's grace, that is—and he spent his whole life in trying to show his gratitude to Jesus, who had done everything for him, by doing everything he could for Jesus. In this lesson to-day he is telling other people about the wonderful grace of God.

THE GRACE OF GOD

Grace is wonderful. It is free and undeserved favor. It is the favor which God freely shows to men. Men do not have to do anything, nor can they do anything, to earn it. It is absolutely free. It is the favor which God shows to men who do not deserve any favor at all, who rather deserve God's wrath and curse because they are so bad and keep on being so bad. Men do not have to deserve God's grace, nor can they deserve it. It is absolutely undeserved favor. It is not man's goodness nor his desire for goodness which inclines God to be favorable to him: it is God's own pure goodness. Grace is love "flowing down"; it is love humbling itself; it is free and undeserved favor shown by a King to his subjects, by Almighty God to his dependent children.

Look at the passages in the lesson to-day, and see how full Paul's redeemed heart was of the wonders of God's grace. See with what great words he describes it. He says that God is rich in mercy. He says that God had a great love for us even when we were worthy of no love. He says that by grace we have been saved—do you understand that great word?—saved! He says that in all the time to come God is going to show the exceeding riches of his grace in kindness toward us. He says again—he cannot help saying over and over—that it is by grace that we have been saved through faith, and that even faith itself is a gift of God. He says that the grace of God has appeared, bringing salvation to all men. He says that we ought to look for more, having been already given so much, even for the blessed hope and appearing of the glory of the great God and our Saviour Jesus Christ—rich mercy, great love, grace that saves, exceeding riches of grace in kindness, grace that saves through faith that is given, grace bringing salvation, grace that gives the blessed hope of the return in glory of the great God and our Saviour Jesus Christ.

THE GRACE OF GOD IN CHRIST

This grace of God, his free and undeserved favor, his love humbling itself, flows down to us in Christ. See how Paul, in these passages, says over and over again that all depends on Christ and our relationship to him. God's great love made us alive "together with Christ," and raised us up "with him," and made us sit with him in the heavenly places "in Christ Jesus." This was so that he might forever show the exceeding riches of his grace in kindness toward us "in Christ Jesus." We did not bring this kindness of God down on ourselves by our good works, for we are God's workmanship, created "in Christ Jesus" in order that we might do good works. We are to long for the blessed hope and appearing of the glory of "the great God and our Saviour Jesus Christ," who gave himself for us. Everything is with Christ and in Christ. The grace of God that appeared, bringing salvation, is in Christ and in Christ alone.

WHAT THE GRACE OF GOD IN CHRIST MAKES US

Paul says that naturally we were disobedient children, under the wrath of God, which means, of course, that we were spiritually dead, for death is the inevitable consequence of disobedience to God. Eph. 2 : 1-3. But God loved us so that he made us alive with Christ. He raised us from the dead with Christ. The same power which raised Christ from the dead worked in us dead people, too, and made us spiritually alive. He made us live in another world, a world which Paul calls "the heavenly places" in Christ Jesus. We live with him in another world. Being a Christian, after being dead in disobedience and sin, is living in another world, and that world a heavenly world. This amounts to God's making us all over again, creating us again in Christ Jesus. The grace of God made a new man of Paul, and Paul knew that it would make a new man of anyone who puts his trust in Christ.

In the Epistle to Titus, Paul says the same things in a different way. He says that Jesus Christ gave himself for us in order to redeem us, by paying the ransom of his precious blood, from all iniquity, all lawlessness, all disobedience, and in order to purify us. Christ pays the price of sin for us and sets us free from its guilt and corruption.

WHAT THE GRACE OF GOD IN CHRIST MAKES US DO

God had a very great purpose in all this. That purpose was not merely to take the punishment of

our sins on himself, but was to make us actually good. He did not tell us that if we were good, we would come to life again. He made us alive and told us to be good. Paul says that God made us new men in Christ Jesus in order that we might do the good works which he had always intended us to do.

In the passage from the Epistle to Titus, Paul goes more into detail. He says that the grace of God appeared in order to put us under discipline. The purpose of this discipline was to make us deny all ungodliness and worldly lusts, that is, to refuse and hate everything that is displeasing or dishonorable to God and every wrong desire. This discipline was also to make us "live soberly and righteously and godly in this present world." We must do our duty to ourselves, to others, and to God. And doing our duty so, we must look with all our hearts for the return in glory of our Saviour Jesus Christ, who redeems and purifies us, making us his own people who trust him and want with all their hearts to do what is pleasing to him.

WHAT SHALL WE DO?

What shall we do then? Trust Christ. Have faith in him, the faith through which God's grace in Christ flows down upon us. Without faith in Christ nothing is ours. If we have faith in Christ, God's grace in Christ redeems us and purifies us. God offers us everything in Christ. What unbelievable thanklessness and sin it is to refuse to receive God's mercy and kindness!

God has done everything for us in Christ. It is God who has done it. There is no room for spiritual pride any more. What shall we do for God who has done everything for us? What shall we do for Jesus Christ who gave himself for us? Can we do less than everything for God? Can we live for anything but to please Christ? It is our lives that show whether we truly have faith in Christ and whether God's grace is really working in us. It is through our lives, our redeemed and purified lives, that God shows those who are still dead in their sins, disobedient children of wrath, "the exceeding riches of his grace in kindness toward us in Christ Jesus," and inclines them to seek Christ for themselves. What sort of showing of God's mercy and kindness are we making? Are we grateful or ungrateful? Every bad thought, every bad deed is an exhibition of thanklessness to Christ who died for us, and in the minds of those who are not Christians a witness against the grace of God. Can we endure to be witnesses against the grace of God which saves us? What are we doing for him?

THE LESSON'S WORDS AND PHRASES

Most of these are sufficiently explained in the comment.

Eph. 2 : 4. With Christ. Or, in Christ.

8. Through faith. "And this saving energy of faith is not of yourselves: it is a gift, and the gift is God's."

9. Not of works. "It is not the result of a natural evolution of character, and yet, more, it is not the result of self-originated and self-supported effort." There can be, therefore, nothing for us to boast of.

Titus 2 : 13. Of the great God. It is most probable that Paul here calls Jesus Christ "the great God" as well as "our Saviour."

FOR INTERMEDIATE PUPILS

1. How did Paul show that he once thought he was good enough? Can anyone be good enough to be saved?
2. What is grace? How did God show grace to Paul?
3. Through whom is the grace of God shown to us?
4. How may we receive the grace of God? If we have not faith, how may we get it? Ought we to pray for it?
5. How may we become good?
6. If God in Christ has done everything for us, what ought we to do for him?
7. What part does gratitude to God actually play in your lives?

The Intermediate Catechism

Q. 27. What is meant by the kingdom of God?

A. By the kingdom of God is meant the rule of God in the hearts of men, so that in love to him and to their fellow men, they live in righteousness and peace and joy in the Holy Spirit.

FOR SENIOR STUDENTS

1. Before Paul became a new man, how did he think he would be saved? After he became a new man, did he think that anyone could be saved that way? Can anyone?
2. Why is spiritual pride fatal to religion?
3. Can grace ever be earned? Or deserved? How can we ever enjoy it?
4. Through whom alone is the grace of God shown us? How does Paul emphasize that fact?
5. Does God say to us, "Do good works and live," or "Live and do good works"?
6. What discipline does the grace of God put us under?
7. Why ought we to be grateful to Christ and to give ourselves wholly to him?

The Shorter Catechism

Q. 21. Who is the Redeemer of God's elect?

A. The only Redeemer of God's elect is the Lord Jesus Christ, who, being the eternal Son of God, became man, and so was, and continueth to be God and man in two distinct natures, and one person, for ever.

REPENTANCE

The Golden Text—"Repent ye, and believe the gospel."—Mark 1 : 15.

TEXT OF LESSON, JONAH, CH. 3

For entire lesson, see Jonah, ch. 3; Luke 13 : 1-5; Acts 2 : 37, 38.

COMMON VERSION

1 And the word of the LORD came unto Jo'nah the second time, saying,

2 Arise, go unto Nin'e-veh, that great city, and preach unto it the preaching that I bid thee.

3 So Jo-nah arose, and went unto Nin'e-veh, according to the word of the LORD. Now Nin'e-veh was an exceeding great city of three days' journey.

4 And Jo'nah began to enter into the city a day's journey, and he cried, and said, Yet forty days, and Nin'e-veh shall be overthrown.

5 ¶ So the people of Nin'e-veh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them.

6 For word came unto the king of Nin'e-veh, and he arose from his throne, and he laid his robe from him, and covered *him* with sackcloth, and sat in ashes.

7 And he caused *it* to be proclaimed and published through Nin'e-veh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste any thing: let them not feed, nor drink water:

8 But let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that *is* in their hands.

9 Who can tell *if* God will turn and repent, and turn away from his fierce anger, that we perish not?

10 ¶ And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did *it* not.

AMERICAN STANDARD BIBLE[1]

1 And the word of Jehovah came unto Jonah the second time, saying, 2 Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee. 3 So Jonah arose, and went unto Nineveh, according to the word of Jehovah. Now Nineveh was an exceeding great city, of three days' journey. 4 And Jonah began to enter into the city a day's journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown.

5 And the people of Nineveh believed God; and they proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. 6 And the tidings reached the king of Nineveh, and he arose from his throne, and laid his robe from him, and covered him with sackcloth, and sat in ashes. 7 And he made proclamation and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste any thing; let them not feed, nor drink water; 8 but let them be covered with sackcloth, both man and beast, and let them cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that is in his hands. 9 Who knoweth whether God will not turn and repent, and turn away from his fierce anger, that we perish not? 10 And God saw their works, that they turned from their evil way; and God repented of the evil which he said he would do unto them; and he did it not.

Additional Passages for Study: Luke 3 : 7-14; 15 : 11-24; James 4 : 8-10; I John 1 : 9.

The Time—About 750 B.C. **The Place**—Nineveh.

DAILY HOME READINGS

DATE	TITLE	REFERENCE
Monday, May 19	Repentance	Jonah, ch. 3
Tuesday, May 20	Results of Impenitence	Luke 13 : 1-9
Wednesday, May 21	Necessity of Repentance	Isa. 1 : 10-20
Thursday, May 22	David's Repentance	Ps. 51: 1-17
Friday, May 23	The Prodigal's Repentance	Luke 15 : 11-24
Saturday, May 24	John Preaching Repentance	Luke 3 : 1-14
Sunday, May 25	Paul Preaching Repentance	Acts 17 : 22-31

JONAH

A prophet is God's spokesman. He speaks for God to men. Jonah was a Galilæan prophet. Centuries later a far greater Prophet came from Galilee. The great word which Jonah had to speak for God to men was the same word with which Jesus of Nazareth began his preaching. It was the command to repent. Jonah, however, did not proclaim his message in the Galilæan villages as our Lord did, but, much against his will he was drafted into the foreign missionary service. He was sent to Nineveh the capital of the Assyrian Empire. For

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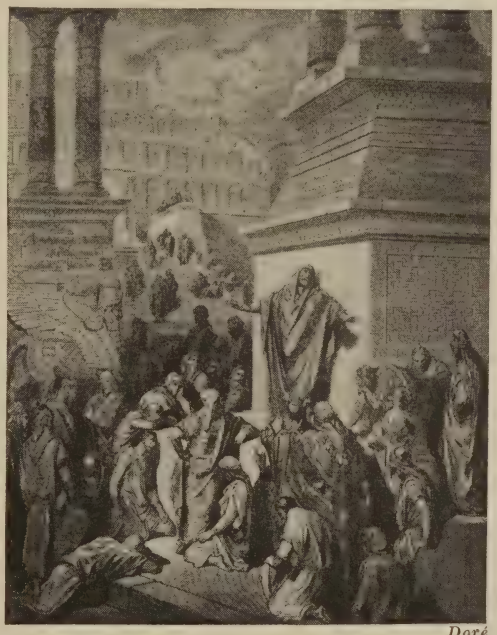
a Hebrew missionary to go to Nineveh in those days preaching repentance was almost as much against nature as it would be for a French Protestant pastor from Northern France to go to Berlin preaching repentance. What Jonah and his countrymen most wanted to see was Nineveh smitten with the wrath of God and destroyed. To preach repentance to Nineveh and to have God's wrath averted from that heathen city was hard, and Jonah evaded his responsibility as long as he could. Finally he had to learn, and it was much harder to learn before Christ came than it ought to be now, that God's purposes of grace are for all nations if they will repent.

NINEVEH

"Now Nineveh was an exceeding great city, of three days' journey." V. 3. It would take three days to walk around the outskirts of greater Nineveh. Greater Nineveh was about sixty miles in circumference. There was Nineveh proper, the capital city itself on the eastern bank of the upper Tigris. There still exist ruins of this city which enable us to form some idea of its glory in Jonah's day.



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JONAH EXHORTS THE NINEVITES TO REPENTANCE

Greater Nineveh, to which Jonah was sent, included the suburbs of Nineveh proper, and covered the peninsula of land between the Tigris and the Upper Zab. Of this "great city," Dr. George Adam Smith says: "Beyond the walls were great suburbs, and beyond the suburbs other towns, league upon league of dwellings, so closely set upon the plain as to form one vast complex of population. . . . It is these nameless leagues of common dwellings which roll before us in the story. . . . Jonah is sent to three days, not of mighty buildings, but of homes and families, to the Nineveh, not of kings and their glories, but of men, women, and children, besides much cattle. The palaces and temples he may pass in an hour or two, but from sunrise to sunset he treads the dim, drab mazes where the people dwell." And wherever he treads among the dwellings of the people, he cries, "Repent ye; repent ye"; for wherever people dwell and in whatever century, God's word to them is ever the same. It is the word which Jonah preached in Nineveh, and which Jesus of Nazareth preached in the Galilæan villages, and which is to-day preached in his name throughout the world. There is one message from God to all men of every race and century: Repent. There is one message to men and women and children, then and now: Repent.

WHAT IS REPENTANCE?

The Shorter Catechism defines repentance unto life as follows:

"Repentance unto life is a saving grace, whereby a sinner, out of a true sense of his sin, and apprehension of the mercy of God in Christ, doth, with grief and hatred of his sin, turn from it unto God, with full purpose of, and endeavor after, new obedience."

Now, although the repentance of the people of Nineveh was in the days before God's mercy in Christ was revealed, the marks of true repentance were there, as we shall see.

OUT OF A TRUE SENSE OF SIN

One whole day Jonah walked the streets of the crowded suburbs of greater Nineveh. V. 4. In among the dwellings of the people, league after league, he went. Thousands of men and women and children heard him cry over and over again, "Forty days, and Nineveh shall be overthrown." All day long the same cry rang like the trumpet of Judgment Day through the streets he visited, and passed from mouth to mouth throughout greater Nineveh, "Forty days, and Nineveh shall be overthrown." There was no need to tell any man, woman, or child why Nineveh was doomed to destruction. God has not left himself without the witness of a condemning conscience in every human breast. Nineveh was to be destroyed for its sins. And "the people of Nineveh believed God." V. 5. The prophet's cry pricked them in their hearts. They knew that they had sinned, and that they had sinned against God. In their hearts they said, "Against thee, thee only, have I sinned, and done that which is evil in thy sight." That is a true sense of sin.

How often in one way and another, we have heard the voice of a greater Prophet than Jonah crying, "Except ye repent, ye shall all in like manner perish." Destruction has been pronounced against us; destruction and death. The wages of sin, of our sin, is death. Have we believed God as the people of Nineveh did? Have we been pricked in our hearts? Have we said, "Against thee, thee only, have I sinned"? If not, the people of great Nineveh will rise against us in the Judgment and condemn us.

HOLDING BY THE ASSURANCE OF GOD'S MERCY

That is what "the apprehension of the mercy of God in Christ" means. Dr. Whyte says: "The mercy of God is his feeling of pity for our misery. To apprehend the mercy of God is to receive the assurance of it into the mind, and to hold by it." The published decree of the king of Nineveh and his nobles commanded all the nameless crowds of conscience-stricken people in the "dim, drab mazes" of the great city to "cry mightily unto God. . . . Who knoweth whether God will not turn and repent, and turn away from his fierce anger, that we perish not?" They cried mightily unto God because they hoped that God would have mercy. They did not know that he would have mercy. "Who knoweth?" Oh, perhaps God will have mercy; it is our only chance, we can do no more than try.

They did not know; they could not know the mercy of God in Christ. Christ had not yet come and died for our sins. In Christ, God shows his mercy so that all may be sure of it, not anxiously hope for it, and offers it to all so that all may receive the happy assurance of it into their hearts. How often has God's mercy in Christ been offered to you? Lay hold on it, that you perish not.

TURNING FROM SIN UNTO GOD

A true sense of sin and an apprehension of the mercy of God in Christ are preparatory to repentance itself. They move a sinner, with grief and hatred of his sin, to turn from it unto God. It is this turning from sin to God which is repentance. Men are lost by not turning from their sin unto God. Sorrow for our sin is not enough; knowing that there is mercy for us is not enough. We must turn from our sin unto God, and turn with grief and hatred of our sin. The people of great Nineveh proclaimed a fast. From the noble in his palace to the poorest dweller in the crookedest street they dressed themselves in rough sackcloth to show their grief and hatred of their sin. V. 5. The king and his nobles knew well what true repentance is, for they decreed that not only should there be a universal fast observed by man and beast; not only should all wear sackcloth as the badge of their grief and sorrow for their sin; not only should they all cry mightily unto God, but, "Yea, let them turn every one from his evil way, and from the violence that is in his hands." Vs. 7-9. That is repentance—turning "every one from his evil way."

What are your sins? Name them one by one. Take the Ten Commandments and test yourself by them. Test yourself by the Sermon on the Mount. Test yourself by Mark 7 : 21-23. Test yourself by Gal. 5 : 19-21. Are these sins your sins? Do you turn from them with grief and hatred? Do you turn from them to God, having a true sense of the fact that you have sinned against God in this and this and this dreadful particular, and laying hold of his mercy in Christ? Then you are a repentant sinner. If you have not turned from your sins with grief and hatred, hear this from the lips of our Lord himself, "Repent ye, and believe the gospel."

NEW OBEDIENCE

"And God saw their works, that they turned from their evil way." V. 10. New obedience is the fruit and the test of repentance. They were grieved by their past sins and hated them; they turned from their sins to God, and they did not turn back to their sins. God saw their works. God sees our works, and by what we desire and what we do, he knows whether our repentance is real or not. Dr. Whyte quotes this sentence from Plutarch, "Pharnaces sent a crown to Cæsar at the same time that he rebelled against him; but Cæsar returned the crown, and sent this message back, Let him return to his obedience first."

REPENTANCE UNTO LIFE

In II Cor. 7 : 9-11 Paul speaks of two kinds of repentance, a repentance unto life and a repentance unto death. There is sorrow for sin in both cases. Repentance unto life is remorse. Remorse is bitter sorrow because we have sinned, but it is hard and unyielding and rebellious sorrow. Remorse does not turn to God. Sometimes we disobey our parents or those in authority over us. We are found out, and punished. The sense of guilt and the pain of the punishment make us sorry that we disobeyed, but it is a hard and rebellious sorrow. It does not seek to be reconciled to those whom we have disobeyed. This is remorse. It is repentance unto death. Repentance unto life has a different sorrow. It is a bitter sorrow, indeed, but its bitterness is caused not by rebellion against God but by grief that we have sinned against his great love. It turns from our hated sin to God, and finds mercy in Christ, and is happy to be reconciled to God, and to try to obey him ever afterwards. Repentance unto death is the repentance of Judas; repentance unto life is the repentance of the people of Nineveh and of Paul.

THE LESSON'S WORDS AND PHRASES

1. The second time. Jonah had tried to evade the first time. See ch. 1.

3. Of three days' journey. About sixty miles in circumference.

5. Proclaimed a fast, and put on sackcloth. Fasting, the wearing of sackcloth, a coarse, dark cloth customarily worn by mourners, sprinkling ashes on the head, and so forth were oriental ways of showing grief and distress. See vs. 6, 8.

9. God will not turn and repent. Their change of heart is represented as perhaps effecting a change in God's purposes, as if God were changeable as man is.

FOR INTERMEDIATE PUPILS

1. From what district did Jonah come? What greater Prophet came from the same district? In what respects were their messages the same?
2. What was the difference between Nineveh proper and greater Nineveh?
3. How did the people of Nineveh know why the city was to be destroyed? What destruction are we in danger of?
4. Against whom have we sinned? Who alone can show us mercy? In whom does he offer that mercy?
5. How did the people of Nineveh show their grief and hatred of their sin? How may we show the same?
6. Why is it necessary for us to turn away from each of our sins?
7. Why is new obedience necessary?

The Intermediate Catechism

Q. 28. What is our sure hope concerning the kingdom of God?

A. Our sure hope concerning the kingdom of God is that it will increase until it is fully come in all the earth.

Q. 29. What is our Lord's last command concerning the kingdom of God?

A. Our Lord's last command concerning the kingdom of God is: "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world."—Matt. 28 : 19, 20.

FOR SENIOR STUDENTS

1. Why was Jonah unwilling to preach repentance to the people of Nineveh? Have we similar feelings to-day? Are they right?
2. To whom is our Lord's message to repent addressed?
3. What is "a true sense of sin"? What is "an apprehension of the mercy of God in Christ"?
4. Explain Matthew Henry's remark that it is not sinning that ruins men, but sinning and not repenting.
5. How may we know our sins? With what feelings must we turn from them?
6. What is the relation of new obedience to repentance?
7. What is the difference between the sorrow that leads to repentance and remorse?

The Shorter Catechism

Q. 22. How did Christ, being the Son of God, become man?

A. Christ, the Son of God, became man, by taking to himself a true body and a reasonable soul, being conceived by the power of the Holy Ghost, in the womb of the Virgin Mary, and born of her, yet without sin.

Lesson IX—FAITH: WHAT IT IS AND WHAT IT DOES

The Golden Text—"Believe in God, believe also in me."—John 14 : 1.

TEXT OF LESSON, HEB. 11 : 1-10; 12 : 1, 2

For entire lesson, see Heb., ch. 11; 12 : 1, 2.

COMMON VERSION

11 : 1 Now faith is the substance of things hoped for, the evidence of things not seen.

2 For by it the elders obtained a good report.

3 Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

4 By faith A'bel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh.

AMERICAN STANDARD BIBLE[1]

11 : 1 Now faith is assurance of *things* hoped for, a conviction of things not seen. 2 For therein the elders had witness borne to them. 3 By faith we understand that the worlds have been framed by the word of God, so that what is seen hath not been made out of things which appear. 4 By faith Abel offered unto God a more excellent sacrifice than Cain, through which he had witness borne to him that he was righteous, God bearing witness in re-

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5 By faith E'noch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.

6 But without faith *it is* impossible to please *him:* for he that cometh to God must believe that he is, and *that* he is a rewarder of them that diligently seek him.

7 By faith No'ah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.

8 By faith A'bra-ham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.

9 By faith he sojourned in the land of promise, as *in* a strange country, dwelling in tabernacles with I'saac and Ja'cob, the heirs with him of the same promise:

10 For he looked for a city which hath foundations, whose builder and maker *is* God.

* * * * *

12 : 1 Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset *us,* and let us run with patience the race that is set before us,

2 Looking unto Je'sus the author and finisher of *our* faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

spect of his gifts: and through it he being dead yet speaketh. 5 By faith Enoch was translated that he should not see death; and he was not found, because God translated him: for he hath had witness borne to him that before his translation he had been well-pleasing unto God: 6 and without faith it is impossible to be well-pleasing *unto him;* for he that cometh to God must believe that he is, and *that* he is a rewarder of them that seek after him. 7 By faith Noah, being warned *of God* concerning things not seen as yet, moved with godly fear, prepared an ark to the saving of his house; through which he condemned the world, and became heir of the righteousness which is according to faith. 8 By faith Abraham, when he was called, obeyed to go out unto a place which he was to receive for an inheritance; and he went out, not knowing whither he went. 9 By faith he became a sojourner in the land of promise, as in a *land* not his own, dwelling in tents, with Isaac and Jacob, the heirs with him of the same promise: 10 for he looked for the city which hath the foundations, whose builder and maker is God.

* * * * *

12 : 1 Therefore let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, 2 looking unto Jesus the author and perfecter of *our* faith, who for the joy that was set before him endured the cross, despising shame, and hath sat down at the right hand of the throne of God.

The Time—Probably A.D. 65 to 68.

The Place—Probably written from Italy, outside Rome.

DAILY HOME READINGS

Date	Title	Reference
Monday, May 26	What Faith Is and What It Does	Heb. 11 : 1-10.
Tuesday, May 27	Examples of Faith	Heb. 11 : 11-22.
Wednesday, May 28	Examples of Faith	Heb. 11 : 23-40.
Thursday, May 29	The Centurion's Faith	Matt. 8 : 5-13.
Friday, May 30	Christ Developing Faith	Mark 9 : 14-26.
Saturday, May 31	Salvation by Faith	Rom. 3 : 20-31.
Sunday, June 1	Purified by Faith	Acts 15 : 1-11.

FAITH IN THE FUTURE

Suppose that some good friend should promise you that to-morrow he would give you a book you wanted. You would believe what he said. You would be hoping for the book all day. But you would be so sure that your friend would keep his promise that you would consider the book as much yours as if it were actually in your hands. That is faith. "Faith is assurance of things hoped for." It makes you sure of the future. It makes you as sure of the future as if the future were right here now.

Many of the things which God promises are in the future. We still hope for them, but it is with a confident hope, for we believe what God says. We are so sure that God will keep his promises that we consider that we already have what he has promised. Faith is this assurance.

FAITH IN THE UNSEEN

Your mother is your best friend on earth. Ever since you were born, and long before you were born, she has been thinking kind thoughts about you. Year after year she has been taking care of you and planning pleasant surprises for you. Her dear face is very familiar, and you know very well the touch of her hand. But you have never seen her kind thoughts or her longings and her prayers for you. You have seen the body in which her great love for you dwells for a while, but you have never

seen and you can never see her great love itself. You have tried and tested that unseen love until you are so sure of it that nothing can ever shake your confidence in it. You have a conviction of it. It may please God to take your mother to himself so that you can no longer see her face or feel the touch of her hand. But you would still be sure of her love. Indeed, her being absent and unseen might make you all the more sure of it This confidence in the unseen is faith. Faith tries and tests unseen things until it brings a conviction of their reality. Faith is "a conviction of things not seen."

God is unseen and religion is communion with God. No one has ever seen God. God the Father did, indeed, send his Son into the world in the form of a man, and many saw him. But Jesus is no longer seen by human eyes. There are, however, so many evidences of God's kind thoughts for us and his constant care of us that if we test and try them we will come to a conviction that God is the living and real God and our Father. We will be just as sure of him and his love as we are of our mothers and their love. That is faith.

ILLUSTRATIONS OF FAITH

Old-time history shows the power of faith to bring a conviction of the unseen. V. 2. We can all see the world. As we think about the world we come to the conviction that it was created by the power of the unseen God, and that his will is expressed in it. All seen things, everything in the world and all human history, we are convinced, are under the control of the unseen God, the Preserver and Governor of his creation. This faith is at the bottom of all religion. V. 3.

Abel had faith in the unseen God, his Maker and Preserver, and he expressed his faith in God and his feeling of obligation to God by offering "a more excellent sacrifice" to God. He wanted to give God the best he had because he was so grateful to God for all his goodness. God received the gifts which Abel offered in faith, and bore witness that he was a good man, for goodness or righteousness comes by faith. Abel is a shining example to us to-day, for even though he is dead his faith still speaks to us, and invites us to follow his example. V. 4.

Enoch pleased God by his life of faith. Remember how the Old Testament says of him, "Enoch walked with God." He lived his whole life in fellowship by faith with the unseen God. It was much harder for Enoch than it is for us because he lived in an age when men were very bad and scarcely anyone had any faith. God was so pleased with his life of faith that God did not let him die as other men died, but took him directly to heaven. Without such faith as Enoch had it is impossible to please God. Anyone who lives in fellowship with God must believe two things. First, he must believe that God really exists. That is a conviction that faith brings. Second, he must believe that God rewards those who really seek him. That is another way of saying that God rewards those who have faith and are good. God is the moral Governor of the world, rewarding those who seek him by faith and punishing those who turn from him. That is another conviction that faith brings. Vs. 5, 6.

Noah had faith in God. He obeyed a command of God's which had to do with making preparation for the flood, which was still in the future. He believed what God said, and acted on it. His faith in building the ark condemned the unbelieving world; it was a witness before their very eyes of the destruction which was to come upon them because of their sins, and yet they did not believe. So, when anyone obeys God's commands by preparing for the future, he is both saved himself and bears a witness to those who have no faith in God. Noah, too,

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FAITH

"At the base of the picture the carnal nature is figured as dead. From this spiritual corpse, and quickened by the divine call, 'Awake, thou that sleepest, and arise from the dead, and Christ shall shine upon thee,' Faith springs with exultant joy, newborn, with opened eyes, clad in the spotless white of righteousness and wearing the breastplate of faith."—Frederic Shields.

received the righteousness which corresponds to faith. V. 7.

Abraham had the faith of patient obedience. God told him to leave home and that he would give him a place for an inheritance, but he did not tell Abraham where that place was. Abraham had such faith in God that he obeyed. V. 8. When Abraham finally came to the land which God had promised him, he waited and waited for God to give him the land. God did not give it to him at once. Abraham, and after he was dead, Isaac and then Jacob lived in the Promised Land, but they lived in tents like travelers and not like owners of the land. They waited and waited, but they did not lose faith in the promises of God, though these promises were slow in being fulfilled. V. 9. God had a purpose in being slow to fulfill his promise to give them the Promised Land, and by their keeping their faith in God that purpose was fulfilled. God wanted them to raise their hopes still higher than the Land of Canaan. He wanted them to have faith in the future and unseen home of the soul. This they did. Abraham learned to look beyond, and to set his faith beyond, on the eternal city of which God himself is the Architect and Builder. V. 10.

JESUS, THE GREAT LEADER OF FAITH

Example after example of faith, what it is and what it does, is given in the eleventh chapter of Hebrews, but we must go on to the first two verses of the twelfth chapter which tell us about Jesus, "the author and perfecter of our faith."

We are in the arena. We who must try to live by faith are like those who fought battles or ran races in the old Roman arenas. When the Epistle to the Hebrews was written battles between gladiators and captives in the arena, and running races and other athletic contests, were common sights. The stands were packed with spectators, who rose in dense masses, tier upon tier, above and around the arena itself. They were there to enjoy the sport, and they were often very cruel and bloodthirsty. We are like contestants in the arena. A great cloud of witnesses rise in dense masses, tier upon tier, looking down upon us. But they are not hard and cruel. They are the heroes of faith such as Abel, and Enoch, and Abraham, and many thousands of others, who themselves have struggled and won, and who wish us well and help us with their encouragement.

We must run a race. It is the race of faith. To run it well we must strip off every encumbrance as the ancient runners stripped off their clothes. Everything that will hinder our running the race of faith must be laid aside. There is only one thing to live for, and that is faith in God and fellowship with him. We must also strip off the sins that cling to us so closely, entangling our feet. We must strip them off and cast them aside. It is a race for life or death that we must run.

The race must be run with patient endurance. It is a long, hard race and we must hold out to the end. Our patience must be like the patience of Abraham who obeyed God even when he did not know where he was going, and who waited patiently many, many years for the fulfillment of God's promises.

As we run we must look up, where, seated high among the spectators who crowd the stands of the arena, is Jesus, who ran the race of faith so well that there is none like him. It is not a hard-hearted Roman emperor who watches our struggles: it is Jesus, who has himself been a runner in the arena. For the joy of victory he endured the sufferings of the cross, and despised the great shame of it, and now, a Victor, he is seated in the place of honor and power at God's right hand. Whenever our faith grows weak and we are tempted to think that it is not worth while to struggle so hard, we must remember that all the saints of old are watching us, and above all we must look and look again to Jesus, who is in the forefront of the heroes of faith and in whom faith reaches its highest perfection.

RECEIVING AND RESTING UPON JESUS

"Believe in God, believe also in me," said Jesus. This is different from looking to Jesus as the perfect Example of faith. This is having faith in Jesus himself. If you know what it is to trust any person, you know what it is to trust Jesus. If you know what it is to have entire faith in anyone, you know what it is to have entire faith in Jesus. Faith in Jesus is the way to be saved. To receive him as he is offered to us; to rest upon him who is willing and able to help us; not to trust ourselves at all, but to trust him entirely, is to be saved. He will make it right with God for us as we never could do for ourselves. He will make us good as we never could make ourselves good. He will give us faith. He has done and will do everything for us if we will only trust him. That is the good news which we call "the gospel." "Faith in Jesus Christ is a saving grace, whereby we receive and rest upon him alone for salvation, as he is offered to us in the gospel." You are lost if you do not commit your case and yourselves entirely and forever to him.

THE LESSON'S WORDS AND PHRASES

Most of these are explained in the comment.

11 : 1. The elders. The saints of old time.

5. Enoch was translated. Removed to the heavenly sphere without passing through death.

12 : 1. Weight. Or, "encumbrance." **Doth so easily beset us.** Or, "doth closely cling to us," or, "is admired of many." **With patience.** Or, "stedfastness."

2. Jesus the author and perfecter of our faith. The Leader and Consummator of our faith. "In his human nature he exhibited faith in its highest form, from first to last, placing himself as it were at the head of the great army of heroes of the faith. He carried faith, the source of their strength, to its most complete perfection and to its loftiest triumph."

FOR INTERMEDIATE PUPILS

1. How does faith make us feel about the promises of God? How does faith make us feel about God himself?

2. How did Abel show his faith in God? Have we the same obligations to God? What sacrifices must we offer?

3. How did Enoch please God? Are we pleasing God in the same way?

4. How did Noah show his faith in God? In what similar way may we show our faith?

5. How did Abraham show his faith? Do we ever have to wait for the fulfillment of God's promises? Why?

6. Why are we like runners in the ancient arenas? Who are the spectators? To whom should we look as we run? Why?

7. What is faith in Jesus?

The Intermediate Catechism

Q. 30. What are the special hindrances to our Christian life?

A. The special hindrances to our Christian life are temptations to sin which beset us from within and from without and against which we should always watch and pray.

FOR SENIOR STUDENTS

1. How does faith deal with the future and the unseen?

2. What does faith make us understand about the creation and government of the world? What two things must anyone who desires to begin the life of fellowship with God believe?

3. In what respects are Abel, Enoch, and Noah examples of faith to us?

4. Under what figure of speech is the life of faith described in Heb. 12 : 1, 2?

5. What two things must we do in preparation for the race of faith? What will happen if we do not make the necessary preparation?

6. How must the race be run? How will the example of Abraham help us? How will the example of Jesus help us?

7. What is the difference between taking Jesus as the greatest example of faith, and having faith in Jesus? What is saving faith?

The Shorter Catechism

Q. 23. What offices doth Christ execute as our Redeemer?

A. Christ, as our Redeemer, executeth the offices of a prophet, of a priest, and of a king, both in his estate of humiliation and exaltation.

Lesson X—OBEDIENCE

The Golden Text—"Ye are my friends, if ye do whatsoever I command you."—John 15 : 14.

TEXT OF LESSON, MATT. 7 : 16-29

For entire lesson, see Gen. 12: 1-4; Matt. 7: 16-29; John 14: 21-24.

COMMON VERSION

16 Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

17 Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

18 A good tree cannot bring forth evil fruit, neither *can* a corrupt tree bring forth good fruit.

19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

20 Wherefore by their fruits ye shall know them.

21 ¶ Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

24 ¶ Therefore whosoever heareth these sayings

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16 By their fruits ye shall know them. Do *men* gather grapes of thorns, or figs of thistles? 17 Even so every good tree bringeth forth good fruit; but the corrupt tree bringeth forth evil fruit. 18 A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. 19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. 20 Therefore by their fruits ye shall know them. 21 Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven. 22 Many will say to me in that day, Lord, Lord, did we not prophesy by thy name, and by thy name cast out demons, and by thy name do many mighty works? 23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

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of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

25 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

26 And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

27 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

28 And it came to pass, when Je'sus had ended these sayings, the people were astonished at his doctrine:

29 For he taught them as *one* having authority, and not as the scribes.

24 Every one therefore that heareth these words of mine, and doeth them, shall be likened unto a wise man, who built his house upon the rock: 25 and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon the rock. 26 And every one that heareth these words of mine, and doeth them not, shall be likened unto a foolish man, who built his house upon the sand: 27 and the rain descended, and the floods came, and the winds blew, and smote upon that house; and it fell: and great was the fall thereof.

28 And it came to pass, when Jesus had finished these words, the multitudes were astonished at his teaching: 29 for he taught them as *one* having authority, and not as their scribes.

Additional Passages for Study: Luke 14 : 25-35; 18 : 18-30.

The Time—Summer of A.D. 28. **The Place**—Near Capernaum.

DAILY HOME READINGS

Date	Title	Reference
Monday, June 2	Obedience	Matt. 7 : 16-29.
Tuesday, June 3	Exhortation to Obedience	Deut. 4 : 1-10.
Wednesday, June 4	Abraham's Obedience	Gen. 12 : 1-9.
Thursday, June 5	Obeying God's Commandments	John 14 : 15-24.
Friday, June 6	Hearing and Doing	James 1 : 19-27.
Saturday, June 7	Obedience the Test of Love	I John 3 : 16-24.
Sunday, June 8	The Joy of Obedience	John 15 : 1-14.

THE TEST OF FAITH

You have faith in Christ, have you? You have committed your case and yourself entirely and forever to him, have you? You have repented of your sins, acknowledging each of them with grief and hatred and turning from them unto God, have you? Perhaps you say that you have. Perhaps you have professed your faith in Christ in the presence of the Church, and solemnly vowed that you would take Christ to be your Master as long as you live. Have you been sincere in all this? Is your faith and repentance real? Or are you deceiving yourself and trying to deceive God? There is a simple test of your faith and repentance. It is so simple that any child can understand it, and so sure that no one can evade it. It is the test of obedience. Have you faith in Christ as your Saviour? The answer to that question is the same as the answer to this question: Do you obey Christ as your Master? There is no other test but this test, and this test is final. By it you stand or fall. This test will decide whether or not you are a Christian.

FALSE TEACHERS

Christ said, "Beware of false prophets." That means, "Take care that bad teachers do not mislead you." There are very many bad teachers in the world, and they mislead very many people. How can you tell a bad teacher when you see him? You cannot tell him by his looks. He may look like a very good teacher. He may look lamblike in his innocence, and be like a wolf, greedy for praise and power, inside. There is one way in which you can tell a bad teacher every time: by his fruits, that is, by his conduct. Does he try with all his heart, and can everyone see that he is trying to think very little of himself, to be sorry for his sins and sympathetic with all sorrowful people, to be submissive to the will of God? Can you and everyone else see that what he wants most in all the world is to be good and to make the world a better world? Is he merciful in what he says and thinks about other people, never thinking evil of them and never saying anything mean about anyone and always ready to help everyone? Does a kind of peace follow him wherever he goes, and do quarrels and jealousies and hatred hang their heads? Is he willing to suffer anything rather than do wrong? Is he even happy when he has to suffer for Christ's sake? If you can say "Yes" to all these questions about him, you may be sure that he is a safe and good teacher. But if you must say "No" to any of these questions about him, you may be sure that he is a false and bad teacher, no matter what he pretends.

Just as there are only two kinds of trees, good trees and worthless trees, there are only two kinds of teachers, true teachers and false teachers. Just as you can tell a good tree from a worthless tree by its fruit, so you can tell a true teacher from a false teacher by his life. There is no possibility of the test's failing. It is just as impossible for this test to fail as it is to pick grapes from a thorn bush or figs from a thistle. A teacher with real faith

must live a good life. A teacher whose faith is not real, no matter what his pretensions may be, must lead a bad life. All worthless trees are cut down and used for firewood. All teachers whose professions do not stand the test of obedience are lost and ruined now and forever.

FALSE PROFESSIONS

Your own false professions are much more to be feared than false teachers. False teachers ruin themselves, but false professions will ruin you. It is the easiest thing in the world to deceive ourselves about the sincerity of our devotion to Christ. We may very frequently profess in one way and another that we are followers of Christ. We may profess it by being regular attendants at Sunday school and Church. We may profess it by being members of societies connected with the Church, such as the Christian Endeavor societies, and perhaps by holding office in them. We may profess it once for all by joining the Church and most solemnly declaring that as long as we live we will follow Christ and Christ only. In many ways we may say "Lord, Lord," professing to be Christians. It is very easy to deceive ourselves into thinking that these professions prove us to be Christians and will save us. There are many people who think that just because they go to Church, saying "Lord, Lord," in that way, they have done their duty by Christ and have a claim on him. There are many more people who seem to feel sure just because they are members of the Church, and have said, "Lord, Lord" in that way, that they are saved. It is not so. Christ, whom we call "Lord, Lord," distinctly and finally says that it is not so.

Our professions may be very fervent. We may put a great deal of feeling into saying, "Lord, Lord." We may sing with emotion wonderful hymns and songs in praise of Christ. We may pray often in public and private, filling our prayers with the sweetest and most touching references to Christ, and what he has done for us and what we would like to do for him. People may even speak of our great devotion to Christ, shown in these ways or in our willingness to do work in the Church societies and in the Church itself. These professions, no matter how fervent they are; these ways of saying "Lord, Lord," no matter how full of feeling, do not and cannot save us. Christ distinctly and finally says that they do not.

Our professions may have influenced others. We may have said "Lord, Lord," in so many ways and so fervently that others have been deeply impressed. Others may have come to have faith in Christ and repent of their sins because of our professions, and yet our professions may be quite false and ruinous to ourselves. Our influence for good may be strong; through us evil may have been cast out of the lives of other people; we may have done things in the Church which are regarded as wonderful; and yet we may be lost. These things are not the tests of our faith. There is only one test of faith, and that is entire obedience to the teachings of Christ.

In vs. 21-23, Christ makes this very clear. Not those who profess to be Christ's followers, however frequently and fervently they may say "Lord, Lord," shall enter into the Kingdom of heaven. Who, then, shall enter, and who alone? "He that doeth the will of my Father who is in heaven." Obedience and obedience alone is the test of faith. Can you stand that test? Are you obedient to God's will?

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THE HOUSE ON THE ROCK

"EVERY ONE . . . THAT HEARETH"

Have you ever heard the words of Christ? Have Christ's teachings ever been passed on to you? Have you not heard them from your mother's knees? Do you not hear them in some way or other every day of the week and especially on Sunday? You have heard the words of Christ over and over again. You know many of them by heart. Some of them you have heard so often and know so well that they no longer make much impression on you. But if you have ever heard the words of Christ, you are included and cannot help being included in the parable of the Two Houses.

THE TWO HOUSES

Everyone is building character, and can no more help building character than he can help breathing. And the kind of character you are building is abso-

lutely determined by your obedience or disobedience to the teaching of Christ. Your own history and your final destiny are pictured to you in this parable. As you study it, you must be thinking all the time, "This is what has happened and what will happen to me."

Those who have ever heard the teaching of Christ are divided into two classes. Everyone is in one or the other of these classes. Either you have heard the teaching of Christ and have obeyed, or else you have heard the teaching of Christ and have disobeyed. It is either one or the other. To which class do you belong? This is the final test of all faith, as well as of all religious profession.

Those who have heard the teaching of Christ and have obeyed are like a wise man who built his house upon a rock. He was not a wise man because he built himself a house, for no one can escape building a house, that is, a character. He was a wise man because, having to build a house as he did, he built it on a rock foundation. That rock is the teaching and example of Christ. When the test came, when the rains fell and the floods rose and the winds blew, when rain and floods and winds beat against the house, it did not fall in, because it was built on a rock foundation. When the test comes—and the test will be very severe—only those who, out of faith and love to Christ, have built their lives on his teachings and example, will be able to stand it.

Those who have heard the teaching of Christ and have not obeyed are like a foolish man, a man without good sense, who built his house on the sand. He was not a foolish man because he built a house. Everyone, whether wise or foolish, must build a character. He was a foolish man because, having to build a house, he built it on the sand. When the test came in falling rain and rising floods and roaring of wind beating against the house, it fell in with a great crash. The sand was washed away from under it; its ruin was complete. When the test comes, those who have not built their lives on the teaching and example of Christ will be completely ruined. Obedience to Christ is the final test. If you have heard, and have not obeyed, your ruin is sure.

One of these houses is you. Which house?

CHRIST THE JUDGE

"The multitudes were astonished at his teaching." Well they might be. The teachers whom they were accustomed to hear always referred to some one else as authority for what they taught. But Christ had the authority himself, and spoke with calm confidence in it. He put his words on a level with the words of God the Father. Christ's words are the absolute truth. By them, he says, we stand or fall. The Teacher is also the Judge. You have heard the words of the Teacher. Some day you will stand before the Judge. If you have heard and have not obeyed, no professions of faith and love will help you. Obedience is the proof of faith.

THE LESSON'S WORDS AND PHRASES

22. In that day. The Day of Judgment.

27. And great was the fall thereof. This does not mean that the house was large, but that it was completely ruined.

28. Not as their scribes. Religious teachers of the day who constantly referred to the authority of the rabbis.

FOR INTERMEDIATE PUPILS

1. Name as many different ways as you can in which we may profess our faith in Christ.

2. How may we tell whether or not our professions are sincere?

3. What will Christ profess to those who do not show their faith by their obedience?

4. How many of us have the story of our lives pictured in the parable of the Two Houses?

5. What showed that one builder was wise and one foolish? What shows whether you are wise or foolish?

6. When will the final test come? What will be the test?

7. By whose words will we be judged? Why?

The Intermediate Catechism

Q. 31. What special helps has God appointed for us in our Christian life?

A. The special helps which God has appointed for us in our Christian life are the Bible, the sacraments, prayer, and fellowship in the Church.

Q. 32. How should we use the Bible?

A. We should use the Bible with reverence, read it daily, treasure it in our hearts and obey it in our lives.

FOR SENIOR STUDENTS

1. Why is obedience the test of faith? Are there other tests?

2. How do the Beatitudes show whether a teacher is false or true?

3. What relation does the fervency of our professions bear to their reality?

4. How is it possible for us to influence others for good and yet be lost?

5. If we have heard the teaching of Christ, what inevitably follows?

6. Can anyone help building a character? What distinguishes men as wise and foolish?

7. Collect from the Sermon on the Mount instances in which Christ sets us his teaching as the absolute truth, on obedience to which the destiny of men depends.

The Shorter Catechism

Q. 24. How doth Christ execute the office of a prophet?

A. Christ executeth the office of a prophet, in revealing to us, by his Word and Spirit, the will of God for our salvation.

PRAYER

The Golden Text—"Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God."—Phil. 4 : 6.

TEXT OF LESSON, LUKE 18 : 1-5, 9-14

For entire lesson, see Matt. 6 : 5-15; Luke 18 : 1-14.

COMMON VERSION

1 And he spake a parable unto them *to this end,* that men ought always to pray, and not to faint;

2 Saying, There was in a city a judge, which feared not God, neither regarded man:

3 And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary.

4 And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man;

5 Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.

* * * * *

9 And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others:

10 Two men went up into the temple to pray; the one a Phar'i-see, and the other a publican.

11 The Phar'i-see stood and prayed thus with himself, God, I thank thee, that I am not as other men *are,* extortioners, unjust, adulterers, or even as this publican.

12 I fast twice in the week, I give tithes of all that I possess.

13 And the publican, standing afar off, would not lift up so much as *his* eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

14 I tell you, this man went down to his house justified *rather* than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

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1 And he spake a parable unto them to the end that they ought always to pray, and not to faint; 2 saying, There was in a city a judge, who feared not God, and regarded not man: 3 and there was a widow in that city; and she came oft unto him, saying, Avenge me of mine adversary. 4 And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man; 5 yet because this widow troubleth me, I will avenge her, lest she wear me out by her continual coming.

* * * * *

9 And he spake also this parable unto certain who trusted in themselves that they were righteous, and set all others at nought: 10 Two men went up into the temple to pray; the one a Pharisee, and the other a publican. 11 The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as the rest of men, extortioners, unjust, adulterers, or even as this publican. 12 I fast twice in the week; I give tithes of all that I get. 13 But the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote his breast, saying, God, be thou merciful to me a sinner. 14 I say unto you, This man went down to his house justified rather than the other: for every one that exalteth himself shall be humbled; but he that humbleth himself shall be exalted.

Additional Passages for Study: Luke 11 : 1-13; John 16 : 23, 24; I Thess. 5 : 17; James 5 : 16-18.

The Time—A.D. 30. **The Place**—Perea.

DAILY HOME READINGS

Date	Title	Reference
Monday, June 9	How to Pray	Matt. 6 : 5-15.
Tuesday, June 10	Persistency and Humility in Prayer	Luke 18 : 1-14.
Wednesday, June 11	Efficacy of Prayer	Luke 11 : 1-13.
Thursday, June 12	Prayer for the Sick	James 5 : 13-20.
Friday, June 13	Abraham's Prayer	Gen. 18 : 23-33.
Saturday, June 14	Prayer of Jesus	John 17 : 1-12.
Sunday, June 15	Prayer of Jesus	John 17 : 13-26.

KEEPING ALIVE

God has given life to our bodies. He has also given us ways of keeping our bodies alive. They are very ordinary ways, such as breathing, eating and drinking, sleeping, and the like. Anyone is very foolish who thinks that he can keep alive without using these means, even though they are so ordinary. If he tries it, he will soon grow sick and die.

God has also given life to our souls through

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Christ. He has breathed the breath of faith and repentance into our souls and made us alive again. He has also given us ways of keeping our souls alive. They are very ordinary means, such as reading God's Word and hearing it preached and taught, receiving the sacraments of baptism and the Lord's Supper, and praying. Some people are so foolish as to neglect these means of keeping faith and repentance alive, but they soon grow very weak and sickly, and sometimes it is hard to tell that they are not dead. Prayer is one of the ways God has given us for keeping our souls alive. It has been compared to breathing, and the comparison is very good.

"Prayer is the Christian's vital breath,
The Christian's native air."

A Christian cannot get along without prayer any more than he can get along without breathing.

"AN OFFERING UP OF OUR DESIRES UNTO GOD"

No one breathes without needing the breath and wanting to supply the need. So no one prays without needing something and desiring to have the need supplied. It is absolutely necessary really to desire a thing before you can pray for it. Of course you might say the words of a prayer which asked for something you did not truly desire, but that would not be really praying. True desire makes prayer. The more powerful the desire, the more powerful the prayer. Even having the desire without putting it into words is praying. Our Father sees in secret and he regards all good and true desires as prayers and answers them as such, even though, in the secrecy of our own hearts, we may never have framed the desires into words. It is the desire that makes the prayer.

This is very plainly taught in the first part of the lesson to-day. The parable of the Unrighteous Judge who was in every way unlike our heavenly Father teaches us that if we keep on praying for what we desire, God will hear us. We ought always to pray and never to grow faint. The judge was a very bad man, who cared nothing for God or for public opinion. He was absolutely selfish. A poor, helpless widow came to him to ask for legal protection against an enemy who was making her life miserable. She came again and again, and was refused as often as she came. There was nothing in it for the judge, and he did not have the slightest desire to help the woman. However, she kept on coming, until the judge saw that the only way in which he could rid himself of constant annoyance was to give her the protection she desired. He actually said that he did not grant her petition to him as a judge because he had any regard for the justice of God which he was supposed to be administering, or for the rights of the public which he was supposed to be protecting. He granted her petition because she was wearing him out by asking him so often. Now, Jesus said, if an unrighteous judge would do that, just think of what a loving heavenly Father would do. Dr. Plummer says this is the argument: "If an unjust judge would yield to the importunity of an unknown widow, who came and spoke to him at intervals, how much more will a just God be ready to reward the perseverance of his own elect, who cry to him day and night?"

"FOR THINGS AGREEABLE TO HIS WILL"

Certainly it would be very foolish as well as very wrong for us to have any desires which are contrary to the will of God. Such desires would have to be repented of rather than prayed for. We can never, of course, obtain anything from God which is not agreeable to his will. It is no use trying, and it would be ruinous for us if we could try and succeed. We need to know what things are agreeable to the will of our heavenly Father. Part of the lesson which is not printed in the Quarterly will help us to understand what these things are. In Matt. 6 : 9-13 we have what is usually called The Lord's Prayer, though it would better be called the "Disciples' Prayer," for it is "after this manner" that our Lord directs his disciples to pray. He did not mean, of course, that we should never use any words but these in prayer. He meant that these petitions would teach us what sort of things we ought to pray for and what the spirit of prayer ought to be. He said, "After this manner . . . pray ye": he did not say, "In these words, pray ye." Indeed a good deal of our use of The Lord's Prayer, when we say it over and over again without thinking what the words mean, much less really desiring what the words ask for, falls under our Lord's condemnation of "vain repetitions," in v. 7. Nevertheless, The Lord's Prayer is our great teacher in showing us what sort of things we ought to desire and pray for.

The prayer is addressed to "Our Father which art in heaven." Dr. Whyte quotes Luther's Catechism as saying, "God lovingly inviteth us, in this little preface, truly to believe in him, that he is our true Father, and that we are truly his children, so that full of confidence we may more boldly call upon his name, even as we see children with a kind of confidence ask anything of their parents." Our saying "Our Father" and not "My Father" teaches us "that we should pray with and for others." When we address our Father as being in heaven we do not mean to say that he is any more in one place than he is in another, for God fills all places, but we mean to acknowledge the great gulf there is "between his infinite perfections and our miserable imperfections, although, at the same time, he is in us and we are in him."

After the address, there are six petitions. (1) "Hallowed be thy name;" (2) "Thy kingdom come;" (3) "Thy will be done in earth, as it is in heaven;" (4) "Give us this day our daily bread;" (5) "And forgive us our debts, as we forgive our debtors;" (6) "And lead us not into temptation, but deliver us from evil." To these petitions we commonly add "For thine is the kingdom, and the power, and the

glory, for ever. Amen," though our Lord probably did not use these words. (See margin of the American Revision.)

The first three petitions have reference to God, and the last three to men. As in the Ten Commandments and the Two Great Commandments, God comes first. This should teach us that our heavenly Father, his name, his Kingdom, and his will, should always come first in our desires and our prayers.

Our heavenly Father's name is that by which alone we know him, speak of him, and call upon him. It is "holy and reverend." We ought to desire and pray that this name should be held in holy reverence by all men, and especially by his true children in Christ.

Our heavenly Father's Kingdom, as John Calvin says, "is nothing else than a restoration to a happy life, or, in other words, it is true and everlasting happiness." We ought to desire this restoration for all men, and to pray for everything which will advance this true and everlasting happiness.

Our heavenly Father's will is the best will, and we ought to desire and pray that we and all men may be made "able and willing to know, obey, and submit to it in all things, as the angels do in heaven." Dr. Whyte says, "There is no rebellion, no disappointment, no discontentment, no envy among the angelic hosts." In this petition, then, we desire and ask that our heavenly Father will make us able and willing to know, obey, and submit to his will in all things without rebellion, disappointment, discontent, envy, or any such thing.

In the last three petitions we express our desires for provision for our daily needs, for pardon for our sins, and for protection from all evil. Dr. Plummer has given us these three p's—provision, pardon, protection—which make the nature of the last three petitions so easy to remember.

The petition, "Give us this day our daily bread," teaches us that although we must plan and work for the supply of our earthly needs we are still dependent on our heavenly Father for daily bread and all other earthly necessities and blessings, and that we ought to desire and pray for them.

The fifth petition teaches us that we ought to desire and pray for the pardon of our sins, and that we dare not ask for mercy from our heavenly Father against whom we have sinned until we have already shown mercy to those who have sinned against us. Our Lord singled this petition out for special comment, for he added to The Lord's Prayer this solemn declaration: "For if ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses."

The sixth petition teaches us to desire and pray for protection from evil, or the Evil One. We cannot be sure whether our Lord said "evil," meaning evil in general, or "the evil one," meaning the Tempter to evil, or Satan. At any rate, in this petition we ask, "That God would either keep us from being tempted to sin, or support and deliver us when we are tempted." Our heavenly Father alone is able to protect us from the evil in the world which seeks to draw our hearts away from him and spoil our true happiness in him. If we desire it and pray for it our heavenly Father will either remove the temptation, or he will make us able to stand against it, and so become stronger to do his will, and be happier.

"IN THE NAME OF CHRIST"

With the coming of Christ our Saviour into the world, his life, death, and resurrection, a great change came over the whole relationship between God and man. "God was in Christ reconciling the world unto himself." All God's true children are his children in Christ. It is not strange, then, that a great change came over the nature of prayer which is man's way of communing with God. It is for this reason that Christ said, "Verily, verily, I say unto you, If ye shall ask anything of the Father, he will give it you in my name," John 16 : 23, and "Whatsoever ye shall ask in my name, that will I do." John 14 : 13. This does not mean merely that we must close our prayers with some such phrase as "in Christ's name" or "for Christ's sake," but that all the time we are expressing our desires to God in prayer we must realize that it is only because Christ died for us that we can approach God at all, and that in every petition Christ is the Mediator between our sinful selves and the holy God. This fact we acknowledge, indeed, by closing our prayers with some such phrase as "in Christ's name," but the spirit so indicated must run through all true prayer.

"WITH CONFESSION OF OUR SINS"

If we truly understand what sinners we are and how impossible it is for us to draw near to God at all except in the name of Christ, our prayers are sure to be full of confession of our sins. We will scarcely ask for anything without desiring to tell our heavenly Father that it is only his grace and goodness which give us courage to hope for it, and that we are sorry that we do not deserve the least of his blessings, and that we hope by his help to be better.

Our Lord shows us in the parable of the Pharisee and the Publican what the true spirit of prayer is. This parable was spoken to people whose confidence in praying and in everything else was in themselves and their own goodness. They never confessed their sins when they prayed or at any other time. They utterly despised other people who were not so good as they were. Two men climbed the hill to Mount Moriah where the Temple was. The Pharisee stood in a conspicuous place to pray. But he did not pray at all. True desire makes prayer. There is not a word of desire in all his prayer. He congratulated himself on being so good, and he almost congratulated God on having such a faithful servant. That is absolutely no prayer. The

spirit of true prayer is in the publican's short cry. He stood far away from the Pharisee because he did not feel that he dared to pray in the company of such a good man. He did not even lift up his eyes to heaven: that would have been too much like familiarity with God. He kept smiting his breast with his hands all the time he was praying, because he was so conscience-stricken. He said just this, "God, be thou merciful to me a sinner." He felt that he was a sinner above all men, and he asked only for mercy. That is the spirit of true prayer, and the more we pray, the more faith and repentance are kept alive in us, the more frequent in all our prayers will be cries like this, "God, be thou merciful to me a sinner."

"AND THANKFUL ACKNOWLEDGMENT OF HIS MERCIES"

The Golden Text tells us not to be anxious and careworn about anything, "but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God." How, then, should we make our requests known unto God? By prayer and supplication. With what should our prayers and supplications always be accompanied? Always with thanksgiving.

THE LESSON'S WORDS AND PHRASES

3. Avenge me of mine adversary. Protect me from him by process of law.

9. Set all others at nought. Despised the rest of men.

10. A Pharisee. A member of the strict sect among the Jews which laid great emphasis on keeping the Law of Moses and the traditions attached to it. Self-righteous.

11. This publican. A collector of Roman taxes, much despised by the Pharisees.

13. A sinner. Better, the sinner.

14. Justified. Acknowledged or accounted righteous by God, accepted by God.

FOR INTERMEDIATE PUPILS

1. Why is prayer like breathing?
2. Do prayers have to be put into words? Explain your answer.
3. Name the points of difference between the unjust judge and our heavenly Father. What do they teach us about prayer?
4. What things ought we to pray for first of all? Why?
5. What things ought we to ask for ourselves and others?
6. In how many ways did the publican show his sorrow for his sins? How may we show our sorrow for our sins?
7. What does the Golden Text teach us about prayer?

The Intermediate Catechism

Q. 33. What are the sacraments?

A. The sacraments are the two sacred observances which Christ gave to the Church, baptism and the Lord's Supper.

Q. 34. What is baptism?

A. Baptism is the sacred use of water, as appointed by Jesus Christ, to signify God's cleansing us of our sins, our consecration to God and our membership in the Church.

FOR SENIOR STUDENTS

1. Name the ways God has given us for keeping faith and repentance alive.
2. Why do we ever pray for anything?
3. State the full force of Jesus' argument drawn from the parable of the Unrighteous Judge. What does it prove to us?
4. What is our model of things agreeable to the will of God? What do we mean when we pray for our heavenly Father's name, Kingdom, will, and our own provision, pardon, and protection?
5. Why do we pray in the name of Christ?
6. Why was the Pharisee's prayer no true prayer? In what ways can we take the publican as an example in prayer?
7. What is the relation of thanksgiving to prayer?

The Shorter Catechism

Q. 25. How doth Christ execute the office of a priest?

A. Christ executeth the office of a priest, in his once offering up of himself a sacrifice to satisfy divine justice, and reconcile us to God, and in making continual intercession for us.

Lesson XII—LOVE

The Golden Text—"Now abideth faith, hope, charity, these three; but the greatest of these is charity."—I Cor. 13 : 13.

TEXT OF LESSON, I COR., CH. 13

COMMON VERSION

1 Though I speak with the tongues of men and of angels, and have not charity, I am become *as* sounding brass, or a tinkling cymbal.

AMERICAN STANDARD BIBLE[1]

1 If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal. 2 And if I have *the*

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2 And though I have *the gift of* prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.
3 And though I bestow all my goods to feed *the poor*, and though I give my body to be burned, and have not charity, it profiteth me nothing.
4 Charity suffereth long, *and* is kind; charity envieth not; charity vaunteth not itself, is not puffed up,
5 Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;
6 Rejoiceth not in iniquity, but rejoiceth in the truth;
7 Beareth all things, believeth all things, hopeth all things, endureth all things.
8 Charity never faileth: but whether *there be* prophecies, they shall fail; whether *there be* tongues, they shall cease; whether *there be* knowledge, it shall vanish away.
9 For we know in part, and we prophesy in part.
10 But when that which is perfect is come, then that which is in part shall be done away.
11 When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.
12 For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.
13 And now abideth faith, hope, charity, these three; but the greatest of these *is* charity.

The Time—A.D. 56, 57.

gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing. 3 And if I bestow all my goods to feed *the poor*, and if I give my body to be burned, but have not love, it profiteth me nothing. 4 Love suffereth long, *and* is kind; love envieth not; love vaunteth not itself, is not puffed up, 5 doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil; 6 rejoiceth not in unrighteousness, but rejoiceth with the truth; 7 beareth all things, believeth all things, hopeth all things, endureth all things. 8 Love never faileth: but whether *there be* prophecies, they shall be done away; whether *there be* tongues, they shall cease; whether *there be* knowledge, it shall be done away. 9 For we know in part, and we prophesy in part; 10 but when that which is perfect is come, that which is in part shall be done away. 11 When I was a child, I spake as a child, I felt as a child, I thought as a child: now that I am become a man, I have put away childish things. 12 For now we see in a mirror, darkly; but then face to face: now I know in part; but then shall I know fully even as also I was fully known. 13 But now abideth faith, hope, love, these three; and the greatest of these is love.

The Place—The Epistle to the Corinthians was written at Ephesus.

DAILY HOME READINGS

Date	Title	Reference
Monday, June 16	Love	I Cor., ch. 13.
Tuesday, June 17	Loving One's Neighbor	Lev. 19 : 9-18.
Wednesday, June 18	Love the Basis of Law	Deut. 6 : 4-15.
Thursday, June 19	The Law Fulfilled	Rom. 13 : 1-10.
Friday, June 20	Love in Deed and in Truth	I John 3 : 11-18.
Saturday, June 21	The New Commandment	John 13 : 31-35
Sunday, June 22	Love and Light	I John 2 : 1-11.

PAUL'S PRAISE OF LOVE

In the thirteenth chapter of I Corinthians Paul writes in praise of love. In vs. 1-3 he declares that love alone gives worth to every human power. In vs. 4-7 he describes the qualities of love. In vs. 8-13 he shows how love outlasts everything.

Paul did not sit down to write in praise of love. He sat down to make some people ashamed of themselves. They were people in the church at Corinth. We will have to know something about these people whom Paul wanted to shame before we can understand all that he says, for this was long, long ago in the very first century of the Christian Church, and some things were very different from what they are now, though love was the same.

There were people in the early Christian Church who had a gift from God which no one has now. Paul himself foresaw that the time would come when God would no longer give these powers to anyone. This gift was called "the gift of tongues." It was not the gift from God of special ability to tell about Christ and all that he had done in languages otherwise unknown to the speaker. There was such a gift of tongues on the Day of Pentecost. But the gift of tongues of which Paul was writing was different. The early Christians were always praising God, and they sometimes felt that ordinary, everyday language was not adequate to express all the praise that was in their hearts. So God gave some of them a gift of praising him in what we might call a heavenly language. No one on earth could speak it except those to whom God gave the power. And no one on earth could understand it but those who spoke it, and some other

Christians to whom God gave the special gift of interpreting it. Sometimes in the meetings of the Church to worship God those who had this gift of tongues would pour out the praise of their hearts in this heavenly language. Then if there were any present who had the gift of interpretation they would tell all the people as nearly as they could in everyday language what had been said in praise of God.

There were people in the Church at Corinth who had this gift of tongues. It is very sad that instead of praising God all the more for his goodness in giving them this special gift, they got to thinking of it with foolish and wicked pride. They became vain of the gift of God. They rather looked down on others who did not have it. Then the others were foolish and wicked enough to envy those who had the gift. There was trouble in the Church. Vanity and envy will ruin any church. Paul was trying to shame them out of their vanity and envy. That is why he wrote this chapter. Now we can understand some references in it.

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Abbott H. Thayer

CHARITY

THE SUPREMACY OF LOVE

Paul says that love is the best gift, because without love all other gifts are worthless.

In v. 1 he says that the gift of tongues without love means nothing. He says that if he spoke with these tongues—and Paul had the gift—or even if he had a still greater gift of speaking as the angels do in heaven, and did not have love, it would not mean any more than making a noise on some brass instrument or a clanging cymbal. Christians no longer have the gift of tongues. But it is sad to see that some of them forget that the gifts they have are from God. It is foolish and wicked, but it is true, that some Christians are vain of the way they can sing or of the way they can speak in public or of the way they can lead a meeting. No matter how sweetly they can sing, it is all senseless noise unless they have love in their hearts. No matter how fluently and eloquently they can talk, without love it means no more to God or to anyone who loves God than pounding on brass. No matter how well they can lead a meeting, or do anything else in the church, if they have no love to God and other people, they might as well clash two cymbals together.

In v. 2 Paul goes on to say that the gift of prophecy, like the gift of tongues, is nothing without love. He says that if he could prophesy—reeval the will of God to men—as no one had ever been able to do before, that is, if he knew all the mysteries and secrets of God himself and God's dealings with the world; if he knew all that was to be known about these things which are too deep for anyone to know fully, he would be—what do you think he would be? A philosopher and a seer in one; the very wisest man that ever lived or that ever could live? No, Paul said that if he knew all this and did not have love, he would be nothing. Just nothing without love. There are people who know all about the Bible. They seem to know all about God that can be known. They can quote from the Bible, and argue from the Bible, and teach the Bible in a wonderful way. They can tell us all about Jesus and explain all his teachings. They know why he died and why he rose again, and everything else. Without love they are not good Bible students, nor good teachers, nor good Christians. They are nothing.

In v. 2 Paul also says that faith without love is nothing. He says that if he had the very greatest faith that it is possible to imagine, such great faith that he could go out and tell a mountain to move, and another mountain, and another mountain, and they would all move, and did not have love, he would be nothing. Not a greater hero of faith than Abraham

who never moved a mountain? Nothing. No matter how great faith you may have, without love you are just nothing.

In v. 3 Paul says that it does not matter how you may continue giving all your money away. You may give every cent you have to feed the poor, but if you do not give it out of love, it does not gain you one thing. People give money away for various reasons. They want the reputation of being generous, or they want to control other people because they have given them money, or they want to make their uneasy consciences quiet. But it does not gain anyone anything to give all his money away if he has no love.

In v. 3 Paul goes still farther. He says that even though he gave his very body to be burned, it would not gain him anything at all unless he had love. About the time that Paul was writing a Buddhist fanatic had himself publicly burned alive at Athens just for the glory of it. Paul says that without love it gained him nothing. It doesn't matter how you give your life away, in peace times or in war times, without love you gain nothing by the sacrifice. But love makes the sacrifice glorious.

THE QUALITIES OF LOVE

What, then, are the qualities or characteristics of this love which gives worth to every human power or sacrifice? Paul answers in a kind of rhythmic measure. Let us arrange vs. 4-7 as Dr. Findlay translates and arranges them:

"Love suffers long, shows kindness.
Love envies not, makes no self-display;
Is not puffed up, behaves not unseemly;
Seeks not her advantage, is not imbittered;
Imputes not evil, rejoices not at wrong,
But shares in the joy of the truth.
All things she tolerates, all things she believes;
All things she hopes for, all things she endures."

This first line in v. 4, "Love suffereth long and is kind," tells us the two chief characteristics of love. Love is long-tempered. Love is very patient with those who seek to injure or to provoke. And love is always ready to help anyone, and help him in the kindest way. Now if you know anyone who is very patient when mean things are said about him or when mean things are done to him, you know some one who has love. But if you know anyone who cannot stand it to have mean things said to him without saying mean things back, or to have mean things done to him without trying to pay back in the same coin, you know some one who is without love. Love is not only patient; love helps. Anyone who is always looking for a chance to help, and who gives that help kindly, has love. There are ways of helping others in which there is no love. There is no love in helping them grudgingly, or in helping in order that the helper may feel better or richer than the person helped, or in order that others may think the helper very generous.

Then in the next four lines, vs. 4b-6, Paul tells us what the love that suffers long and is kind does not do. It does not envy. When it sees that others have fine qualities or possessions, it is glad that they have them. It does not envy them, and wish them ill because they have what we have not. How do we feel when we see other people with better qualities than we have, or better things to eat and wear and play with and ride in and go to? "Love envieth not."

Love does not show itself off. If love has better qualities and better things than some other people, it does not go around boasting. It is grateful for what it has, but it does not want to make other people unhappy. Love is very careful not to do that. "Love vaunteth not itself."

Love is not arrogant. It does not try to make other people feel inferior. It could not bear to hurt anyone else's feelings by treating them as if they were beneath notice. "Love . . . is not puffed up."

Love is more than just merely being polite. Love has very fine and delicate feelings. Love knows just how to say the right word at the right time and to do the right thing in the right way. Love knows, also, when to keep silent, and when to do nothing. "Love . . . doth not behave itself unseemly."

Love is not selfish. Love is not always trying to get ahead at any cost. Rather love seeks its own advantage in nothing that it says and does. Love is self-forgetful, remembering everyone else before it thinks of itself. "Love . . . seeketh not its own."

And because love does not seek its own, love is not always being irritated and provoked because things do not go its way. What an exasperation it is to be sure that our own way is best and to determine to have it, and then to find that it cannot be done! Love never feels bitter, because love does not want its own way. "Love . . . is not provoked."

Love does not keep account of every slight and every hurt. Love is too busy being kind to lay up in her memory every unintentional or intentional injury. Love never burns with resentment at this sort of thing, because love does not remember it. "Love . . . taketh not account of evil."

How wicked it is for anyone to be glad because some one else is wicked! Love does not rejoice when it can find faults in others, or sees inconsistencies or hypocrisies in them, or knows that they are being found out and their reputations ruined. Love rejoices only in the good in people, and most of all is love exultant when the truth of God, the gospel of Jesus Christ, takes hold of anyone or makes progress in the world. "Love . . . rejoiceth not in unrighteousness, but rejoiceth with the truth."

In the last two lines, v. 7, Paul says again that love bears all ill and looks for good in others. "Love . . . beareth all things." Love goes to the limit in bearing ill. "Love . . . believeth all things." Love believes all the good about everyone. "Love . . . hopeth all things." Love never gives up hope of anyone. "Love . . . endureth all things." Love holds out against every adverse circumstance, and will not give up.

These are the qualities of love. Do you wonder that without love no human power is worth anything? And is not love the greatest thing in the world?

LOVE OUTLASTS EVERYTHING

In vs. 8-13 Paul declares that love outlasts everything. Never is a long time, but "love never faileth." It lasts forever. Love is ceaseless, eternal.

It is not so with prophecies. Great as the inspired powers of prophecy are, some day they will be superseded by something better and more complete. "They shall be done away."

It is not so with the gift of tongues. Wonderful as that gift was for praising God, the time will come when it will no longer be needed. "They shall cease."

It is not so with knowledge. Our best knowledge is only partial. The wisest men know only a part of what is to be known. Some day we shall have perfect knowledge instead of the partial knowledge we have now, and when that time comes "that which is in part shall be done away." Paul illustrates this growth of knowledge from the partial to the complete in two ways. He says that it is like the growth of a child to manhood. When he was a child he talked as a child talks, he had a child's disposition and aim, and his mind worked as a child's mind works. But now that he is a man, he is mature, and he has outgrown every childish thing. So our knowledge of God now is like a child's knowledge; after a while we shall put it away as childish, for we shall have outgrown it and come to a perfect knowledge of God. Then he says that our knowledge now is like the dim impressions we get of things in one of the mirrors of burnished metal that people used in those days. We can see the main outlines, but the details cannot be made out. "For now we see in a mirror," in a riddle. But after a while we shall see face to face. After a while we shall know God as fully as God knows us. God knows everything about us, and the knowledge we shall have some day about him is like that full knowledge. So knowledge goes the way of prophecy and tongues. But love outlasts them. Love is forever.

Faith, and hope, and love are forever and forever. And of these three that last forever, love, is the greatest. Love is greatest, for, as John said: "Beloved, let us love one another: for love is of God; and every one that loveth is begotten of God, and knoweth God. He that loveth not, knoweth not God; for God is love. . . . Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we also ought to love one another."

THE LESSON'S WORDS AND PHRASES

7. Beareth all things. Or, "covereth," that is, excuses and hides.

12. Darkly. Literally, in a riddle.

FOR INTERMEDIATE PUPILS

1. When do we not gain anything by giving away money? by sacrificing our very lives?

2. In what spirit does love receive injuries? In what spirit does love help?

3. What is envy? Why does love not show off or treat inferiors with contempt?

4. What does "doth not behave itself unseemly" mean?

5. Whose advantage does love seek? Why is love not irritable? Why is love not resentful?

6. How does love feel when it sees faults in others? How does love feel when it sees good in others, and particularly when it sees others brought to Christ?

7. What things does love outlast? How long does love itself last?

The Intermediate Catechism

Q. 35. Why are the infant children of members of the Church dedicated to God in baptism?

A. The infant children of members of the Church are dedicated to God in baptism because his covenant made with believing parents includes their children.

Q. 36. What is expected of baptized children?

A. It is expected of baptized children that they will think of themselves as dedicated to God and, in early years, confess Jesus Christ and come to the Lord's Supper.

FOR SENIOR STUDENTS

1. What was the trouble in the church at Corinth? How did Paul seek to quiet it?

2. How do Paul's arguments that tongues, prophecy, faith, and sacrifice are valueless without love apply to our lives to-day?

3. What are the two fundamental qualities of love? Show how the other qualities which Paul mentions grow out of these.

4. When and when only does love rejoice?

5. What would be the effect on your life if you had this love? What would be the effect if others with whom you associate had it? What would be the effect on international relations if love were the law of nations?

6. Show how love outlasts the gift of tongues and prophecy. In what sense does love outlast knowledge?

7. Why is love the greatest thing in the world?

The Shorter Catechism

Q. 26. How doth Christ execute the office of a king?

A. Christ executeth the office of a king, in subduing us to himself, in ruling and defending us, and in restraining and conquering all his and our enemies.

REVIEW—RESPONSE TO GOD'S LOVE

The Golden Text—"I will praise thee, O Lord my God, with all my heart."—Ps. 86 : 12.
Read Phil. 3: 7-14.

FOR THE DAYS OF THE WEEK

Date	Title	Reference
Monday, June 23	God Our Creator	Gen. 1 : 26-31.
Tuesday, June 24	Obligation to God	Ps. 116 : 1-9.
Wednesday, June 25	Gracious Invitation	Isa. 55 : 1-3.
Thursday, June 26	Response to God's Love	Phil. 3 : 7-14.
Friday, June 27	Prayer to God	Matt. 6 : 5-15.
Saturday, June 28	Obeying God	Gen. 12 : 1-9.
Sunday, June 29	Love to God and Man	I Cor., ch. 13.

THE LESSONS OF THE QUARTER

Number	Title	Where Found
I.	God Our Heavenly Father	Matt. 6 : 24-34.
II.	Christ Our Saviour	John 1 : 35-51.
III.	Our Risen Lord (Easter Lesson)	Matt. 28 : 1-10.
IV.	The Holy Spirit Our Helper	Acts 2 : 1-8, 14-18.
V.	Man Made in the Image of God	Gen. 1 : 26-28; 2 : 7-9; Eph. 4 : 20-24.
VI.	Sin and Its Consequences	Gen. 3 : 1-13.
VII.	The Grace of God	Eph. 2 : 4-10; Titus 2 : 11-14.
VIII.	Repentance	Jonah, ch. 3.
IX.	Faith: What It Is and What It Does	Heb. 11 : 1-10; 12 : 1, 2.
X.	Obedience	Matt. 7 : 16-29.
XI.	Prayer	Luke 18 : 1-5, 9-14.
XII.	Love	I Cor., ch. 13.

LESSON I. "GOD OUR HEAVENLY FATHER"

God is the Almighty Spirit on whom men are dependent and to whom they are responsible. We know what he is like because he has revealed or unveiled himself. This he has done most of all in Christ our Saviour. Christ has not only taught us that the Almighty Spirit is our heavenly Father, but in himself he shows us the Father. Since God is our heavenly Father, Christ has taught us that we must not be anxious or worried about anything. We must seek to do the will of our heavenly Father and be obedient to him, and he will take care of us. We must respond to God's care of us by trusting him.

LESSON II. "CHRIST OUR SAVIOUR"

The heavenly Father's children were not obedient to him. They sinned against him, and the heavenly Father cannot help hating and punishing sin. The punishment of sin is separation from God, and the very badness of sin itself. In order that his children who were bad and guilty need not die as they deserve, the Almighty Spirit took the responsibility of sin on himself, bore its penalty himself, and cures its badness. In doing so the Almighty Spirit revealed himself as one God in three persons. God our heavenly Father sent Christ our Saviour to be the Lamb of God which taketh away sin. Christ our Saviour, when he had returned to glory, sent the Holy Spirit our Helper to apply to our hearts the benefits of the redemption he had purchased. We must respond to Christ's love in his death, by believing and following him.

LESSON III. "OUR RISEN LORD"

Christ our Saviour died as the Lamb of God which taketh away sin. Certain women from Galilee who had believed on him and been kind to him saw him die. Two of them also saw him buried in a new sepulcher by Joseph of Arimathea. These two women went to the sepulcher to mourn beside it. Strange, supernatural things were in the air. When they arrived at the sepulcher they were shown by a messenger from heaven that it was empty. They were assured that Christ had risen. As they hurried away to tell the other followers of Christ what had happened, they saw Christ himself. He had risen from the dead. Many others also saw him. All Christians respond to God's love in raising Christ from the dead by believing that they, too, shall rise, and not sorrowing for lost friends as if they had no hope.

LESSON IV. "THE HOLY SPIRIT OUR HELPER"

Those who had seen Christ after he had risen and believed on him with all their hearts, waited in Jerusalem, as Christ commanded, for the coming of the Holy Spirit. On the day of the feast of Pentecost, when Jerusalem was crowded with pilgrim Jews from all parts of the Mediterranean world, about one hundred and twenty followers of Christ met together as usual. There was a sound like the rushing of a mighty wind and an appearance like a great flame of fire which separated and sat on each one of them. They were immediately given the

ability to speak in languages they had not known before, and to the astonishment of the foreign Jews who gathered in crowds, they began to tell in these languages about Christ's life, death, and resurrection and the gift of the Holy Spirit. The Holy Spirit convicts us of our sin, shows Christ to us as our Saviour, and persuades and enables us to accept Christ our Saviour as he is offered to us in the gospel. We must respond to God's love in sending the Holy Spirit by not grieving him.

LESSON V. "MAN MADE IN THE IMAGE OF GOD"

God made man. Two substances entered into his being. One was the dust of the ground out of which his body was formed. We do not look for God's image in man's body, for God has no body, and therefore no likeness of it can be made. But we find God's image in the living soul which God breathed into him. The soul of man is made in the image of God in knowledge. He knew God and duty perfectly. It was made in the image of God in righteousness. He obeyed God as naturally as he breathed. It was made in the image of God in holiness. He had within him every good desire and purpose. We must respond to God's love in making us in his image by adoring and obeying him.

LESSON VI. "SIN AND ITS CONSEQUENCES"

But man's obedience was put to the test in order that man might grow. But man failed in the test. The temptation was very subtle and deceitful, as all temptations are. The Tempter said that death was not the inevitable consequence of sin. But it is. After man's disobedience he felt shame, fear, and a desire to evade the responsibility of his sin, as we do now. The curse of God was pronounced against him and the world which was made by him. But before ever the curse was pronounced God out of his grace promised mankind the final victory over sin and death. That victory is won in Christ our Saviour. Man did respond to God's love by disobeying him. But God's love did not fail.

LESSON VII. "THE GRACE OF GOD"

God's grace is the free and undeserved favor which he showed to his disobedient children in saving them from death. It is the riches of his grace in kindness. It is all in Christ. In Christ God enables us to live in happiness and peace and do the kind of things he had planned for us to do from the beginning. We receive this grace of God by faith and by faith alone. We must respond to God's free grace by thankfully receiving it.

LESSON VIII. "REPENTANCE"

Repentance is illustrated by the response of the people of Nineveh to the preaching of Jonah. They cried mightily unto God, and laid hold on his mercy. They showed their grief and hatred of their sins by their fasting, their sackcloth and ashes, and their prayers. All this would have amounted to nothing if they had not turned from their sins to God. This was their response to the mercy of God. And this is the only possible response—to turn from every sin, sorrowing for it and hating it, unto God.

LESSON IX. "FAITH: WHAT IT IS AND WHAT IT DOES"

Faith makes us sure of the future and makes the unseen real. Religion is impossible without faith because many of God's promises are for the future and God himself is unseen. But we have faith that God is, though he is unseen, and that he is a good God who rewards those who seek him. Abel, Enoch, Noah, and the patriarchs all encourage and help us. Above all is Jesus, who shows us faith in its perfect triumph. We must look to him, and, stripping off everything that would hinder us and every entangling sin, run our race with endurance. Jesus, however, is not merely the great Example of faith: he is the great Object of faith. Our faith in him is our response to his love for us.

LESSON X. "OBEDIENCE"

Obedience is the test of faith. Everyone who has ever heard the words of Christ is either wise or foolish. He either obeys Christ's words, and so will stand the final test in the Day of Judgment, as the house on the rock foundation stood in the storm, or he disobeys Christ's words and will go down to final ruin when the test comes, as the house on the sand fell. "And great was the fall thereof." Obedience tests our faith. It is a response which we must make to God's love.

LESSON XI. "PRAYER"

Prayer is one of the ways of keeping faith and repentance alive. True desire, uttered or unexpressed, makes prayer. Christ taught us, in the parable of the Unjust Judge who was in every particular unlike our heavenly Father, to persevere in prayer. We must not desire and therefore we must not pray for things contrary to the will of God. The Lord's Prayer is our model of things agreeable to his will.

LESSON XII. "LOVE"

Love is the greatest thing in the world. God is Love, and has shown his love to us in wonderful ways about which we have been studying this quarter. We must love him and everyone. Love gives worth to every human power.

Review all the qualities of love of which Paul speaks. Search your hearts to see whether such love be in them. You owe that love to God. Love outlasts the world. Prophecy, tongues, knowledge, all pass away, but faith, hope, and love remain. And love is the greatest of the three. Love is our response to God's love. We can make no other, and God desires no other. Do you love the Lord your God? Do you love your neighbor as Christ loved you? All religion hangs on the answer to this question.

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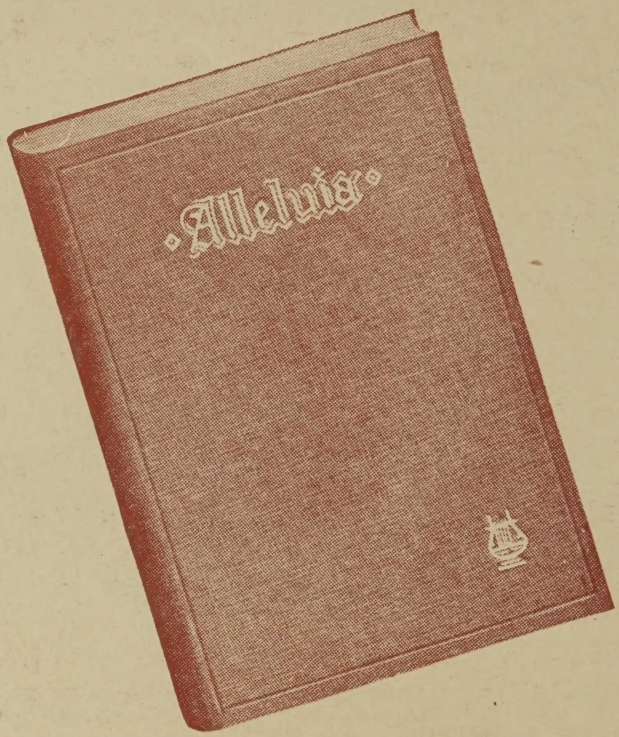

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